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TESTIMONIALS.

The manuscript of this Manual was submitted by the author before publication to eminent clergymen of different denominations, and to gentlemen interested in the general subject of education. Impressed with the importance of the plan, and aware of the difficulties attending its successful execution, they examined the work with care and thoroughness; and from the opinions given by them the following are selected, that the public may know the views of those who, as all will acknowledge, are eminently qualified to judge of its merits. Many other letters might be given, but the following are sufficient to show that the "Manual" is what it professes to be, and therefore is worthy the confidence of the public.

◆

From Hon. Joseph White,

Secretary of the Massachusetts Board of Education.

Commonwealth of Massachusetts,
State House, State Library, and Office of Board of Education,
Boston, September 14, 1870.

I have examined carefully and with deep interest the Bible Manual prepared by Mrs. S. B. Perry for the use of schools. In my judgment it is an excellent book, evincing rare skill and good taste in the selection and arrangement of such portions of Scripture as shed a divine light upon the great doctrines of life, duty, and immortality, in which all Christian people of whatever denomination agree. Its general use in the family and the school cannot fail to lay broader and deeper the foundations of a religious education, without which all other is a delusion and a sham. I wish it might be found in every school-house in the commonwealth, and its beautiful responsive lessons be voiced by every child.

From Rev. Wm. Barrows, D. D.,

Acting Secretary Congregational Publishing Society.

No. 13 Cornhill, Boston.

A very desirable work, and most happily executed. A careful examination of the manuscript has been a pleasure to me. The range of topics is very wide and varied, adapted to our highest and lowest institutions of learning, where Bible reading is properly a daily exercise. The different seasons of the year, the changing phases of nature, the ordinary and extraordinary occasions incident to school life, the Christian virtues and great moral lessons of life, — all have their appropriate selections. For family readings and Sabbath-school openings the book must have great value. The selections are made and arranged with perfect fidelity to the context, and the lessons are such as to be entirely unexceptionable to Christians of any shade of faith. The editorial judgment, taste, and skill are admirable. The entire volume is such a compilation of the literary beauties and, at the same time, moral teachings of the Bible, in lessons adapted to occasions, that it must meet a want long and deeply felt — and never before so well met — by those who have need to use daily the Scriptures in public.

From Rev. Samuel L. Jackson, D. D.

Assistant Secretary Board of Education,

COMMONWEALTH OF MASSACHUSETTS,
STATE HOUSE, STATE LIBRARY, AND OFFICE OF BOARD OF EDUCATION,
BOSTON, July 11, 1870.

The "Bible Manual" I have examined with unexpected interest and with *great* satisfaction. Its object is of the *highest* importance, and I rejoice that a work has been prepared so admirably adapted to attain it. Its plan and method are executed with so much judgment, skill, and especially with such perfect regard to all varieties of opinion and belief, that I see not how any person of any sect or denomination, who is really in favor of *any* moral and religious instruction in our schools, can object to its use.

From Rev. Andrew P. Peabody, D. D.

Harvard University.

HARVARD UNIVERSITY, June 17, 1870.

I have examined Mrs. Perry's book of Scriptural Selections and Responsive Exercises from the Bible. She has, in my opinion, performed the work with great skill, with a pure devotional taste, and with a fine perception — derived from her own long experience as a teacher — of the needs of teachers and schools. I can see many reasons why such a manual is much to be preferred to the entire Bible for use in schools, and I feel confident that this is, in judicious selection, in the proportion of parts and subjects, and in comprehensiveness, fully equal to the best works of the kind that have appeared I believe that it would receive the warm approval of the best teachers and friends of education.

From Rev. Mark Hopkins, D. D.

President of Williams College.

WILLIAMS COLLEGE, July 4, 1870.

So far as I have been able to examine the plan and the Selections of Mrs. Perry, they meet my hearty approval.

From Rev. A. A. Miner, D. D.

President of Tufts College.

BOSTON, June 22, 1870.

Having examined the little work in course of preparation by Mrs. Perry, consisting of Services and Selections from the Scriptures for the use of teachers and pupils in our public schools, I am of the opinion that it is excellently well adapted to its purpose. The services are well arranged and the selections wisely made. Its convenience must be at once appreciated by all. If any such work is allowed to take the place of the Bible as a whole, a better than this is scarcely to be expected. To all who desire Biblical Selections made ready at their hands, I would heartily commend Mrs. Perry's book.

From George B. Emerson, LL. D.

BOSTON, June 16, 1870.

I have carefully examined the book of Bible Selections prepared by Mrs. Perry, and am so entirely pleased with it that I should rejoice to see it introduced into every school, public and private, in the country. It contains the great truths of religion in the belief in which all Christians are united and the great principles of morality to which all good men, everywhere hold.

From Rev. Alexander H. Vinton, D. D.

Emmanuel Church.

BOSTON, June 8, 1870.

I take great pleasure in writing my approval of Mrs. Perry's plan of using the Scriptures in our schools.

It presents those parts of the sacred teaching which are most valuable to all, in a way which makes them especially available to the young ; and so relieves that branch of school exercise from the objections commonly made to reading the Bible indiscriminately. I sincerely hope, therefore, that Mrs. Perry will easily find a publisher for her work, the fruit of experience and of earnest zeal in the cause of right education.

From Rev. Phillips Brooks, D. D.

BOSTON, June 4, 1870.

I have examined with much interest and with considerable care, Mrs. Perry's arrangement of Selections from the Bible for school use, and am much impressed with the justness of the plan on which the selection has been made, and the apparent faithfulness and success with which it has been carried out It must certainly be of great use to teachers, and help to preserve with the school use of the Bible, that interest and vividness of reverence which alone can make it desirable that it should be retained. I hope that her work may come before the public and be found useful.

From Rev. L. J. Livermore,

Secretary of the Unitarian Sunday School Society.

BOSTON, May 31, 1870.

I have examined the Scripture Lessons prepared by Mrs. S. B. Perry for use in common schools. I think the plan is based on a practical and judicious view of what is likely to do good, and it is carried out with a skill and taste that could only come from experience in school life, and a pure religious feeling It seems hardly possible that the work, if put into a neat and convenient form should fail to find a ready welcome in every school room.

It would be almost equally a pleasant and profitable manual for Sunday schools and for the family.

From Rev. John Todd, D. D.

PITTSFIELD, August 8, 1870.

Our mutual friend, Mr. White, read to me quite a number of your Bible Selections And while I don't pretend I could have made as good a selection, yet I can admire what others do : and I pronounce them admirably executed. They will, I doubt not, be highly appreciated and useful. I wish you every success.

From Rev. S. Irenæus Prime, D. D.

Senior Editor of the New York Observer.

NEW YORK, June 2, 1870.

On my return from Williamstown, I embrace an early moment to return to you my thanks for the opportunity you gave me of examining portions of Mrs. Perry's Selections from Holy Scripture for use in schools.

The plan is admirable : the execution appears to be happy, judicious, unexceptionable : and I regard the idea as well fitted to secure, under most advantageous circumstances the perusal of God's Word in our primary institutions

From Rev. John W. Olmstead, D. D.

Editor of the Watchman and Reflector.

I have examined with much satisfaction the manuscript of a manual of Biblical Selections compiled by Mrs. S. B. Perry, which I hope erelong to see in print. It is intended both for school and family use, and seems to meet successfully the chief difficulties in the great question of Bible reading in our schools.

Subjects are well classified, the arrangement is good, the taste in the selection of topics and texts excellent, and the volume gives the gems of Scripture, genuine teachings of Holy Writ, in a manner that commends the work to all denominations.

Mrs. Perry's plan and its execution are indorsed by leading clergymen and gentlemen interested in education and morals, and the long years of experience and practical trial of her Manual have given her an opportunity to test its value. The separate exercises or readings are so presented as to interest the pupil, and convey the honest meaning of the texts.

This attempt to solve the questions now agitating the people is well worth examination by all good citizens.

From Rev. Gilbert Haven, D. D.

Editor of Zion's Herald.

36 Bromfield Street, Boston, June 20, 1870.

I have examined a Bible Manual prepared by Mrs. S. B. Perry for the use of schools. I think it a very valuable compend of Scripture and well adapted for the use of public and Sabbath schools. Every church can adopt it without violation of its principles, and the public schools will find in it nothing that conflicts with the feelings of the most sensitive objector. I hope it will be universally used.

From Rev. Pliny Wood,

Rector Trinity M. Episcopal Church.

Cambridge, June 19, 1870.

I have examined with some degree of care Mrs. Perry's Scripture Selections and Responsive Exercises from the Bible for use in schools : and most cordially recommend it as being well calculated to interest, instruct, and lead the scholar to a decidedly devotional frame of mind.

I can but bid her God speed in her chosen work, which I heartily do.

From Rev. Henry M. Dexter, D. D.

Editor of the Congregationalist and Boston Recorder.

No. 15 Cornhill, Boston, May 31, 1870.

I have examined the plan and execution of Mrs. Perry's Manual of Selections from the Bible for use in schools and have been favorably impressed by them. And entirely aside from the question of the retaining of the whole Bible in schools or its rejection from them, it seems to me that her plan proposes an extremely interesting, effective, and useful style of school exercise ; and that she has managed it so well as to avoid all reasonable — and I think indeed I might safely add *un*reasonable — denominational prejudice ; so that no objection could lie against it anywhere.

From Rev. George W. Blagden, D. D.

Old South Church.

Boston, June 20, 1870.

The longer I have thought of your selections from the Scriptures for reading in schools, the more hopeful I have felt that they may lead to *union* among those who may now have conflicting opinions respecting the reading of the Bible as a school exercise by the pupils.

Your selections contain the essentials of religion. They have been made with taste. And they are admirably adapted to awaken the attention, and excite the emotions and exercise the conscience of the young.

From Rev. George Gannett,

Principal of the Chester Square School.

I am entirely satisfied that the plan of your work is one of superior excellence.

The Selections which you have made, are such as convey all the essential truths of our common Christianity ; and ought to be more than acceptable to every believer in the Bible as an inspired book. If your book is published, as I trust it soon will be, I shall certainly adopt it as a text-book in my school ; in which case we should probably require about a hundred copies annually.

From Rev. Edward N. Kirk, D. D., Boston.

So far as I have examined your Manual, I think it will help us in our effort to save the system of American Education from becoming utterly Pagan.

It is not the Bible, but a judicious selection from its contents, which I shall be surprised if all who love the Bible do not accept, as furnishing instructors the very guide they have needed in using the Sacred Word in the exercises of the school.

God save the youth of America from an education that disregards the Bible!

From Austin Phelps.

Theological Seminary.

ANDOVER, MASS., November 11, 1870.

The Manual of Biblical Selections by Mrs. S. B. Perry appears to me to be skilfully adapted to its purpose. Its materials are chosen with good judgment, its range of topics is extensive, and the arrangement is faithful to the connections of Biblical thought

The volume bears evidence throughout of the experience of a Christian teacher in the use of the Bible.

From S. H. Taylor.

Phillips Academy, Andover.

A careful examination of Mrs. Perry's Bible Selections and Responsive Exercises satisfies me that the book is very happily adapted for the use of schools. The selections are made with excellent taste and judgment, and contain nothing to which any one who believes in the great truths of the Bible can object.

I trust the volume may come into general use in our schools, as it cannot fail to interest and profit those who adopt it as a manual of devotion.

MY DEAR MRS. PERRY, —

If the accompanying statement in regard to your Manual will be of any service to you, you are at liberty to use it either in whole or in part.

You have done an invaluable service in the preparation of this book, and I pray that you may be abundantly rewarded for it

Very truly yours, S. H. TAYLOR.

From Gideon L. Soule.

Phillips Academy.

EXETER. November 25, 1870.

I have examined with deep interest the Bible Manual which you so kindly placed on my table.

It is excellent, and must be welcomed by all who believe in our need of the moral teaching of the Scriptures. I hope you will be rewarded by its introduction into our schools generally. I am sure they would be made better by it, and the people through them.

From Rev. Thomas Wilson,

Chairman School Committee, Stoughton, Mass.

STOUGHTON, December 8, 1870.

The Bible Selections and Responsive Exercises compiled by Mrs. S. B. Perry have just been introduced into all the Public Schools of this town. The teachers have been supplied with the Manual, and they are all greatly gratified with it. It meets a want which has long been felt, but which hitherto has not been suitably provided for.

This excellent compilation fully answers all the reasonable requirements of such a Manual. The admirable taste shown in its preparation, and its entire freedom from sectarian bias, commend it strongly as a material help toward the solution of the question of "the Bible in Schools."

From A. St. John Chambre.

Professor of Mental and Moral Philosophy, Dean College, Franklin, Mass.

STOUGHTON, MASS., December 10, 1870.

Mrs. Perry's Manual of Bible Selections and Responsive Exercises has received from me the consideration such a work justly demands. Designed *not to displace the Bible*, but to *deepen reverence and love for it*, by presenting in convenient form, for short readings and responses, its richest treasures, it seems to me admirably suited for the uses of Sunday Schools Private Schools generally, and especially our "Common Schools."

Such a Manual in the public schools would do much toward settling the vexed question of the "Bible in Schools."

I have not anywhere found any arrangement of Scripture by Mrs. Perry designed to teach a controverted dogma. Her work has been done with evident conscientiousness, reverence, and affectionate zeal for truth.

No reasonable person, that would not wholly shut out the Bible from our schools, could object to these readings.

From Rev. Asa Smith, D. D.

President of Dartmouth College.

DARTMOUTH COLLEGE, Feb. 24, 1871.

Mrs. Perry's book seems to me well suited to its end, — the very important one of promoting the systematic, orderly, and intelligent use of the Bible in our institutions of learning.

From Prof. E. T. Quimby.

Dartmouth College.

HANOVER, N. H., Jan. 10, 1871.

I have examined Mrs. Perry's Bible Manual, and have introduced it to our Sabbath School. I am much pleased with the plan of the book and the manner in which it has been executed. I think it will be the means of inspiring a new interest in the Scriptures wherever it is used.

If the book meets with the success it deserves it will find a large sale.

From Prof. N. Porter.

Yale College.

NEW HAVEN, March 27, 1871.

I have examined with great interest and satisfaction the Manual of Bible Selections and Responsive Exercises, by Mrs. S. B. Perry, and have no hesitation in recommending it as admirably adapted to the uses for which it was prepared.

I wish it extensive circulation.

From President W. A. Stearns.

Amherst College.

AMHERST COLLEGE, March 4, 1871

TO MRS. S. B. PERRY: DEAR MADAM, — I have just been examining your "Bible Selections," and am greatly pleased with it.

The Exercises are so arranged that in the hands of a wise teacher the work cannot fail to be a "power and a charm" in any school that makes use of it.

From Rev. Wm. T. Savage.

Franklin, N. H., April 11, 1871.

Mrs. S. B. Perry: Dear Madam, — Engrossing duties have caused me longer to delay making response to your letter (of the 9th inst.) than I have wished. In its sentiments, nevertheless, I fully concur.

The "Bible in the Schools" I believe, both from historical considerations and as a dictum of social science, to be essential to New England and American society; and the effort to remove it from the sphere of public education I consider as nothing less than an attempt (whether consciously or unconsciously made) to hoist the fabric of the national institutions from the immovable foundations on which the fathers built them. It seems to me exceedingly desirable that, in this respect, they should remain permanently where they now are, and that all the people, as far as possible, should be brought freely to concur in this view.

I have carefully examined your "Manual of Bible Selections and Responsive Exercises," forwarded by the publishers, and desire to express to you the gratification it has afforded me. The range of selections is broad, bringing to view our varied relations and duties to God and mankind. The grand facts of sacred history are presented with a presiding taste and in a manner which cannot but be satisfactory to all who accept the Bible, from whatever standpoint they view it. As a book of literature, its tone is elevated and bracing to the intellect; and as an aid to devotion it possesses an uplifting power and diffuses a spiritual aroma singularly adapted to raise the heart to its Maker and give it delight in loyal and loving service.

A kindred spirit, of course, is needed in the teacher; for, with whatever helps enjoyed, the process of education is largely the direct action of mind on mind. *With this*, it appears to me that the "Manual" will much increase the attractiveness and influence of the Bible exercise; rightly prepare the minds of the scholars for study; aid in the inculcation of the principles of piety, as required by our State constitution and laws; and assist in solving the great problem whether the Bible shall be continued in the public schools, now in discussion by the American people.

I am most happy to recommend the "Manual" for introduction into the public schools of this town and of the commonwealth.

From Rev. N. Bouton, D. D.

Concord, N. H., April 15, 1871.

Mrs. S. B. Perry, — I thank you for a copy of the Bible Manual, which I received from the publishers, and for your letter of the 10th inst. I highly approve of the Manual in all respects, and hope it will come into general use in our schools and families, and even in our churches.

I have communicated your letter, as requested, to Revs. Ayer and Blake; both express their approval and propose to introduce it as far and as fast as practicable.

From Prof. Edwards A. Park.

Andover, December 31, 1870.

Mrs. Perry: Dear Madam, — Your work, as I understand it, is designed for schools which receive scholars from families of differing religious sects. It seems to me very well adapted to give instruction without giving offence in such schools.

It is also designed for pupils who need the stimulus of Responsive Exercises in order to engage with interest in the reading of the Bible.

It seems to me to be very ingeniously fitted to accomplish this purpose. It is evidently the result of careful study. It has the advantage also of having been tried with success in a school taught by the author herself.

I hope that it will receive, as it deserves, an extensive patronage.

From Rev. Alexis Caswell, D. D.,

President of Brown University, Providence, R. I.

I have examined with some care large portions of Mrs. S. B. Perry's "Manual of Bible Selections and Responsive Exercises." She has shown excellent judgment in the performance of her task.

It will be safe to presume that all teachers who make the reading of the Scriptures a part of the opening exercises of the day, spend considerable time in selecting portions suited to the nature and design of the service. Many will find the Manual of Mrs. Perry a great convenience. So far as I observe, she brings out no doctrine and no precept which any one who believes in a divine revelation would not wish to inculcate.

From Rev. Jas. W. Strong, D. D.,

President of Carleton College.

NORTHFIELD, MINN., September 11, 1873.

MY DEAR MRS. PERRY: It gives me pleasure to express my hearty commendation of your "Bible Manual," which so admirably meets a want widely felt among Christian teachers. The selections are varied and judicious, and their arrangement excellent. I sincerely wish the volume might be used in every school in our land.

From Prof. S. S. Greene,

Brown University, Providence, R. I.

The Manual of Biblical Exercises prepared by Mrs. Perry comes evidently from one whose experience in the school-room has suggested the need of exercises which shall elicit a general interest, awaken a spirit of devotion, and inspire a reverence for divine authority, without assailing the prejudices of any. In this she has been eminently successful. The book will be found valuable to any who have felt a similar want.

From Rev. James Reed,

Church of the New Jerusalem.

BOSTON, December 8, 1874.

MRS. S. B. PERRY. *Dear Madam:* I have given such examination as I could to the Bible Manual during the time I have had it by me.

I have satisfied myself that the plan is an excellent one; well calculated to foster in our schools a healthy interest in the Word of God, — a consummation devoutly to be desired.

From Rev. John Worcester,

Chairman of Text-Book Committee, Newton, Mass.

DEAR MRS. PERRY: I have been acquainted with your Bible Manual as used in the public schools of Newton.

Its contents seem to me judiciously selected and well arranged for school purposes.

I think, in practice, it is quite helpful to teachers, doing the work of selection and preparation better than they are likely to do it for themselves, and providing the means for their pupils to join in the exercises.

It will give me pleasure to see the use of the Manual extending.

ADDITIONAL TESTIMONIALS

From Jona. Kimball,

Superintendent of Schools, Chelsea, Mass.

CHELSEA, June 5, 1874.

The Bible Manual has been used with much advantage in our schools in this city, where it has commended itself to the committee and teachers. It is worthy of introduction for the care the author has shown in extracts taken and portions omitted.

From Henry F. Harrington,

Superintendent of Schools, New Bedford, Mass.

NEW BEDFORD, Oct. 2, 1874.

Having personally great faith in responsive reading, especially where youth are concerned, I anticipate valuable results from the use of this book, not only in an increased interest in the morning devotional reading, but also in a knowledge of the noble rhetoric of the Scriptures.

From Charles P. Rugg,

New Bedford High School.

NEW BEDFORD, September, 1874.

The " Bible Manual " serves our purpose admirably well. Our teachers and pupils are pleased with it.

From Augustus D. Small,

Superintendent of Public Schools, Salem, Mass.

SALEM, Jan. 29, 1875.

Mrs. Perry's Bible Manual has been used in some of the schools of Salem since September. The teachers who have used it speak to me in terms of strong commendation of it. My own opinion is that the Manual is composed of most judicious selections, unsectarian, beautiful, and such as inculcate morality and virtue.

From William F. Barnard,

Superintendent Five Points House of Industry, New York.

NEW YORK, Dec. 11, 1875.

In arranging a responsive service for use in this institution, I learned of Mrs. Perry's Bible Manual. On examination, we adopted it at once, and now for more than two years have used it. Our Children's Service has been rendered most profitable, and attractive to visitors as well as to our own family, and I very cheerfully and heartily commend the volume as the very best in its adaptation and arrangement for responsive readings and instruction.

From Rev. William M. Taylor,

Minister Broadway Tabernacle, New York.

. . . I have examined the book, and believe it to be admirably adapted to secure the object which the author has at heart. The selections are made with the nicest judgment and the severest taste, so that Christians of all denominations must unite in wishing her God speed.

TESTIMONIALS.

From Thomas Emerson,

Superintendent of Schools, Newton, Mass.

OCT. 27, 1873.

It gives me much pleasure to state that your "Bible Manual" was adopted soon after its publication by a unanimous vote of the School Board of Newton, and that its use has been attended with very satisfactory results. The subject of each day's lesson is happily chosen; the selections are made with scrupulous fidelity and excellent judgment and taste; and the entire contents of the book are so arranged as to meet the needs of schools and families. The unsectarian character of the work makes it especially valuable, as it furnishes a common ground which Christians of all denominations can consistently occupy, and thus helps to solve the vexed problem of "the Bible in the Public Schools." It can meet with opposition only from those who prefer to have no moral or religious instruction whatever in our public schools. I commend the work most heartily, and would be glad to see it introduced into every school, public or private, in the country.

From William Cullen Bryant.

NEW YORK, April 12, 1876.

I have examined the book entitled "Manual of Bible Selections and Responsive Exercises." It has evidently been carefully compiled from the Scriptures, and seems to me admirably adapted to its purpose — a school book and a reading book for families. Every thing which would look like favoring one religious denomination more than another has been avoided, and the young are not perplexed with texts which are subjects of dispute among the sects. I hope your book will, as it deserves, obtain the public favor.

From R. W. Husted,

Secretary Boston North End Mission.

BOSTON, Dec. 28, 1871.

Mrs. Perry's Manual of Bible Selections has been regularly used in the Sabbath-school connected with this mission for above a year past, with very great acceptance. I can conceive of nothing better adapted for the purpose, either in its general scope or the arrangement of details.

From E. Tourjée.

BOSTON, Jan. 15, 1872.

I have examined with very great pleasure Mrs. S. B. Perry's Manual of Bible Selections, which has been for some time used in our Sunday-school at the North End Mission. It seems to me admirably calculated for use in schools, churches, and the family, — everywhere, in short, — and I should rejoice to see it universally adopted.

From Rev. Howard Crosby, D.D.,

University of New York.

NEW YORK, May 27, 1875.

Mrs. Perry has an admirable Book of Selections from the Bible, so made as to offend no sect or creed, and yet calculated to build up the young in our schools in a divine morality. I trust the Board of Education will examine carefully Mrs. Perry's book, and see if it does not exhibit the true solution of the question of the Bible in the Public Schools.

TESTIMONIALS.

From "The Christian Union."

Mrs. Perry's "Manual of Bible Selections and Responsive Exercises for Public and Private Schools" seems to us to afford an honorable meeting-ground for the friends and foes of Bible reading in schools. The common objections to the use of the Bible by teachers are that inappropriate selections are often made, that erroneous explanations are offered, or that difficult passages are left unexplained, and that children of certain religious sects are compelled to listen to passages of which interpretations offensive to them have been rendered. Where this excellent little volume of Mrs. Perry's is used, however, none of these troubles can exist; the most careless teacher cannot at random make selections to which any objection can be urged, and great must be the rage for expounding in any person who cannot let these simple selections explain themselves. We are glad to see that the book is commended by noted members of many churches, both orthodox and heterodox, and to learn that it is used without objection in schools where Jew, Catholic, and Protestant meet together. We should be glad to see it take the place of the complete Bible in all schoolrooms, for it cannot fail to prevent real cause of offence, and to unmask the animus of those whose objections have been other than those currently given.

From "The Evening Post," New York.

The author, Mrs. S. B. Perry, has bestowed a great deal of labor and care on the work, taking pains to avoid every thing which would expose her to the charge of seeking to favor one denomination more than another, or of overstepping the boundary within which all Christian sects find a common ground. All passages which present difficulties or obscurities have been, so far as we have observed, passed over, and only those transcribed into this manual which seem peculiarly adapted for reception into the minds of the young. The book is intended for the use of schools, and seems to us admirably adapted for that purpose. Here is the sublime Hebrew poetry of the Psalms and the prophets, the personal history and words of Jesus, and the beautiful narratives scattered through the sacred volume related with that simplicity which so much charms the mind in early youth. The book, we learn, has met with much success in Massachusetts, where its author resides.

From Rev. Thomas Rambaut, D.D., LL.D.,

Formerly President of William Jewell College, Missouri.

BROOKLYN, N.Y., June 23, 1875.

I have examined with care the "Bible Manual," by Mrs. S. B. Perry.

If it is true that our religion, our morals, and our laws are founded on and enforced by the Holy Scriptures, instruction in them is necessary to the most elementary education.

My inquiry has been, Is this book, according to its extent, a fair representative of Bible truth, and free from sectarianism, so as to obviate objections to its being used under public or State patronage? I find its principal aim to be worship, and think it is admirably calculated to develop that spirit wherever used according to the plan and purpose of the author. The selections are literary gems, and entirely free from passages that are symbols of any sect.

I wish it could be read in every school in the land. I would also commend it for family worship as a Manual of Selections, in which all the circle would be interested, and benefited by, even if repeated until committed to memory.

TESTIMONIALS.

From Rev. W. I. Budington, D.D.

BROOKLYN, N.Y.

Mrs. Perry's "Manual of Bible Selections and Responsive Exercises" has greatly interested me. The object contemplated by it is of the utmost importance in the eyes of every Christian and every patriot.

It is nothing less than an attempt to bring the lessons of the Bible into our public schools, with the consent and co-operation of all who reverence the Bible as the Word of God.

The method adopted is such as to awaken the attention and interest of the pupils, and thereby impress upon the mind those moral truths which are essential to the right training of the young.

I wish the book might have a wide circulation in all our schools, secular and religious.

From Rev. Stephen H. Tyng, Jr.,

Church of Holy Trinity.

NEW YORK.

I have examined Mrs. Perry's Bible Manual, and regard it as a very desirable compilation of passages appropriate for school reading.

In these days, when the Word of God is so openly rejected, it is time that all who accept its authority should bring it to the front. Let it speak for itself; this is what Mrs. Perry's book does.

From Dr. D. B. Hagar,

State Normal School.

SALEM, MASS.

Mrs. Perry's "Bible Manual of Selections" is used daily in my school.

It is found very convenient for use, and admirably adapted to its purpose. The selections are wisely made, are free from all looking towards sectarianism, and are just such as I find desirable for schools.

I hope the Manual will come extensively into use in the public schools.

From Professor B. F. Tweed,

Superintendent of Schools.

CHARLESTOWN, MASS.

Mrs. Perry has shown excellent taste and judgment in the preparation of her Bible Manual.

I think the book contains a better selection and arrangement of subjects than I have seen in any other manual, while it is so adapted to the wants of all Christians, that none can reasonably object to it on sectarian grounds.

It might appropriately be called the Beauties of the Bible, and would be interesting merely as a specimen of literature.

I hope it may be generally introduced.

From Rev. John Hall, D.D.

NEW YORK, July 7, 1875.

From such examination as I have been able to give to Mrs. Perry's Bible Manual, I am satisfied of the fairness, wisdom, and discrimination with which the work has been done.

To those who value responsive exercises, substantial aid is here furnished, and in any school where extracts of the Sacred Word are to be employed to the best advantage this book will be satisfactory.

TESTIMONIALS.

From Rev. Henry W. Bellows, D.D.,

Editor of the "Liberal Christian."

New York, June 17, 1875.

To Mrs S. B. Perry: *Dear Madam,* — I have looked through your "Manual of Bible Selections" with great interest.

I find nothing in it from beginning to end that Catholic or Protestant, orthodox or heterodox, could reasonably object to as having a sectarian bias. I cannot see why all schools, public and private, might not find in it an admirable assistant in teaching religion to mixed classes of children, and, without note or comment, communicate the substance of Bible teaching.

If we are to have any religious instruction in our public schools, it must be in some form like this, and a better one I cannot imagine.

The skilful way in which you have arranged the Responsive Exercises gives me a new hope that the Bible readings in our schools may be relieved of monotony, and enlist that love of action, of co-operation, and of memory, so active in children, in the cause of religion.

You furnish a liturgy without introducing one unscriptural word, and vary it with every day's exercise.

I should hail with great satisfaction the general adoption of your little book by our school boards, and our Sunday-schools, and be confident that sectarianism would decline and religion increase by the process.

The selections from the Old and New Testaments comprise all that is best suited to the youthful mind; if, indeed, I may not say all, or nearly all, that is fitted to general reading by the adult.

A generation brought up on this book after your simple method could not fail to have all the most precious texts and passages in the Sacred Book immovably embedded in its memory, and it seems hard to doubt that with such a fixed occupant in the mind, things evil and injurious would find an unnatural residence there.

From Rev. Bishop E. S. Janes.

New York, July 27, 1875.

Mrs. S. B. Perry: *Dear Madam,* — In my judgment your "Bible Manual" is well adapted to the purpose for which you designed it.

I think the plan and the execution of the book must be as acceptable to all the branches of the Christian Church as it is possible to make a work of its kind.

From Rev. Richard Storrs, D.D.

Brooklyn, N.Y., July 7, 1875.

Mrs. Perry's Bible Manual is prepared with skill and faithful care on a general plan, which appears to me the more useful and excellent the more I have considered it.

The use of the book in schools, in the method which she contemplates, cannot fail, I am sure, to be of happiest influence on both teachers and scholars. It will bring the highest knowledge and wisdom into daily contact with every mind in the most engaging and rewarding way, It will familiarize the minds of the young with the inimitable narratives and the august and precious precepts of the Scriptures, while it will tend to make the majestic undertone of conscious personal obligation to God felt amid whatever labor belongs to either teaching or learning.

I should regard the general introduction of the Manual into schools as a real and great public benefit.

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MANUAL

OF

BIBLE SELECTIONS

AND

RESPONSIVE EXERCISES

FOR

PUBLIC AND PRIVATE SCHOOLS OF ALL GRADES,
SABBATH, MISSION, AND REFORM SCHOOLS,
AND FAMILY WORSHIP.

BY

MRS. S. B. PERRY.

"Thy Word is a lamp unto my feet, and a light unto my path." – Ps. cxix. 105.

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever." – Isa. xl. 8.

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INTRODUCTION.

This Bible Manual is an attempt to select and arrange the plain fundamental truths of the Bible for the use of both teachers and pupils. Every selection has been subjected to at least two test questions, First, Does this passage express the *same truth* whether read from King James' version of the Bible, or the Douay version? Secondly, Does this passage, read without comment, plainly teach truth accepted by all Christian believers?

In making the selections, leading representatives of all denominations have been consulted; and we trust the book has been so carefully and candidly prepared, that it may prove acceptable to all, and may help to solve the great question now so widely discussed, "Shall the Bible be banished from our public schools?" by showing how it may be retained in a true spirit and practice of Christian reciprocity.

Certain truths are common to all Christians. Certain portions of the Bible most clearly present those truths. The experience of the best teachers proves that such selections of Scripture are peculiarly adapted to the use of the young in secular schools. They are indicated by the aim we have in view, to teach the great fundamental truths of religion *admitted by all*, whether Protestant or Roman Catholic; to inculcate those Bible precepts and principles which form the basis of all religious teaching.

The *present method* of using the Bible in public schools is, in many cases, a formal official reading by the teachers, without comment, to an assembly of uninterested children.

As a devotional, an instructive, or an intellectual exercise, this, in a majority of cases, is almost a failure.

At the present time, when every book or appliance of the schoolroom is subjected to the test of its *usefulness*, *its ability to help educate the present generation of children*, we cannot afford longer to use the *Bible* simply in an official formality, nor even just to gain for it a little *reverence as a book.* It must do far more than this, if we would have it sustain a permanent place and influence in our schools.

The Bible, *when rightly used*, is abundantly able to bear the most searching test of its adaptation to the needs of teachers and pupils.

As every one will admit, there are parts of the Bible not adapted to school use; yet the whole unabridged Bible, like the dictionary unabridged, should always lie on the teacher's desk for any right use he may wish to make of it; as a book of reference, historical or reverential; as the source and fountain from which all selections are taken.

But for devotional reading and instructive moral training a handbook of judicious selections, *chosen for their adaptation to the young*, and placed in the hands of *both teachers and pupils*, is far preferable to the whole book in the hands of the teacher alone.

This Bible Manual is pure Scripture with no word of human comment. The selections are so arranged and classified that the various wants of the schoolroom are conveniently met.

The book contains topical Responsive Exercises, and Reading Selections, in which the great *fundamental truths, accepted by all who believe in God and his word*, whether Protestant or Catholic, are brought out in such a manner as to arouse the lively interest of the young, and engage *both teacher and pupils in concert reading.*

By this method of reading, the *interested attention of a whole school is directed to the same topic at the same time.* Thus the devotional exercise will be short, impressive, and instructive, not listless or useless, as is too often the case when only the teacher reads.

By this method some of the best practical selections will be *memorized* without effort, and carried as a safeguard into the struggles and temptations of life.

By this method, also, the daily morning reading, required by the statute, *becomes a literary and rhetorical exercise of the highest order.* And in the discipline and moral guidance of the scholars, the Bible becomes the teacher's most genial and potent helper.

In a reading exercise, in which the whole school are to take part in concert, *uniformity of text and punctuation, and a clearly printed page*, are indispensable. A book of a size easily held in the hand, whose bold type and clear, open page make it easy to the eye, will prove a needful help.

The Manual is, in no sense, intended to displace the Bible, but to accompany it, as an aid and a guide in the right use of it; by cumulating its teachings on the varied relations and duties of life, to make the Scriptures the text-book of "morals and manners," in the schoolroom; by a thoroughly animated and interested reading, daily, in which *all take part*, to render the Bible a power and a charm to the young; thus assisting the teacher to do what the *State requires;* viz., "To impress on the minds of youth the principles of piety, justice, a sacred regard for truth, industry, temperance, patriotism, and all those virtues which are the basis upon which the republican constitution is founded." [Massachusetts Revised Statutes.]

It is believed that the book will prove equally acceptable in Sabbath Schools, both for devotional reading and in the varied services of Sabbath School concerts.

It is recommended to parents as an aid to interest their children in family devotions, or special Sabbath readings.

It is here affectionately dedicated to all who love the Oracles of God, and would have them written in letters of light upon the memory and the heart of the young; who would give them an honored place and a living power in every school, to charm the heart of childhood and to instruct and purify the heart of youth.

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TO TEACHERS.

Various methods of using this Manual to advantage in school will suggest themselves to teachers.

The intended method is, that both the "Bible Exercises" and "Bible Selections" be read responsively by Teacher and Pupils. The Selections which are not arranged for responses may easily be so used, by adopting this rule, viz.: if the teacher read the whole of one verse, the school may read the whole of the next; if the teacher pause at any point within the verse, the school may finish it.

They may be read by the teacher alone to the listening school; but as a result of my own experience, especially in the use of the Responsive Exercises, their happiest and most efficient service is secured when they are committed to memory, and recited responsively.

They give far more satisfaction to the young when they have made them their own, and are confined to no book in the use of them.

When teacher and pupils, face to face, eye speaking to eye, can give voice to these beautiful responses, the word of truth will need no comment to make it impressive.

The full volume of voice, in a well-trained concert recitation, gives dignity and effect to the utterance. And if the teacher respond from a heart warm with the love of the truth, his or her response will speak to the hearts of the children with an influence as strong and persuasive as is the love and respect existing between them.

All young people like variety. Therefore the teacher who would have the devotional exercises of the school effective for good, will avoid monotony. Even responsive reading may lose much of its interest if never varied. Most of the "Exercises" here arranged admit of at least three variations: to be read, first, as they are printed; second, teacher and pupils changing parts; and third, in full concert, without response. Many more changes will suggest themselves.

The "Bible Stories," selected with the aim to interest the youth of high schools, as well as children of the lower grades, may be happily introduced to vary the subjects; if read by the teacher, the school following with eye and ear, or by some good reader from the ranks, or responsively in alternate verses, they will contribute an important element of enjoyment and helpfulness to the morning service.

But objections will occur to some. "Is this method practicable? Is it adapted to all schools, and to pupils of all ages? Will it not take *too much time* from the already crowded labors of the day?"

Both teachers and schools are variously adapted to the use of the different methods previously indicated. Each teacher, therefore, will choose for himself or herself that method which promises the best results. Five years of happy successful experience in the varied use of all the methods referred to, answered these questions to my own abundant satisfaction. I found the Bible a source of strength in government and moral influence. The Responsive Exercises, *memorized*, became, with my pupils, the favorite general exercise of the day.

No Bible tasks were required. Not more than ten minutes were allowed daily to the morning service. On commencing a new exercise, but one or two responses were learned the first day; these were practised, however, with the greatest care as to *correctness of the wording*, *distinctness of articulation*, *concert of voices*, and *appropriate expression.* A short prayer followed, making some passage, just read, prominent. The next morning the lesson of the previous day was first reviewed, and a little more added thereto. The exercise grew thus day by day to completion; the teacher always taking the greatest care so to vary it, that weariness should never be the result.

It is not the *quantity* of Bible truth thrust upon the young that is to be effectual in their lives. A little, every day, pleasantly and feelingly impressed, will bring forth fruit in the life that now is, and the life to come.

In this method of responsive recitation, the Bible is made its own commentator; it impresses its own truths. And this is well, since comment so easily slides into sectarian grooves.

Two uniform positions are found necessary for a school, in order to secure that attention and stillness which are indispensable to the enjoyment of this method. First position, that of attention, to be maintained during the lesson; and second position, that of devotion, the bowed head.

As the term opens with the Bible, and progresses with it, so it may close with it. After the ordinary reviews of Examination are finished, let teacher and pupils together rehearse the lessons of Divine Wisdom treasured during the term, and ample testimony will be given to the impressive beauty of the exercise.

As *teachers*, let us not rest satisfied with this exchange, — so much arithmetic, geography, and grammar for so much money. Let us work on a higher plane, — work with the great Future in view. Let us educate the children and youth of America to be a strength and an ornament to their country.

EXERCISE I.

GOD THE CREATOR.

I.

Teacher. In the beginning God created the heaven and the earth.

School. Of old hast thou laid the foundations of the earth,

T. And the heavens are the work of thy hands.

S. He made heaven and earth, the sea and all that therein is.

T. Who hath ascended into heaven, or descended?

S. Who hath gathered the winds in his fists?

T. Who hath bound the waters in a garment?

S. Who hath established all the ends of the earth?

T. What is his name if thou canst tell?

S. Thus saith the Lord, the maker thereof, the Lord that formed it, — the Lord is his name.

T. It is he that buildeth his stories in the heaven and hath founded his troop in the earth;

S. He that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is his name.

T. And God said, Let there be light; and there was light.

S. And God saw the light, that it was good; and God divided the light from the darkness.

T. And God called the light Day, and the darkness he called Night.

S. The day is thine, the night also is thine; thou hast prepared the light and the sun.

T. By the word of the Lord were the heavens made;

S. And all the host of them by the breath of his mouth.

T. The heavens declare the glory of God;

S. And the firmament showeth his handiwork.

T. And God made two great lights; the greater light to rule the day,

S. And the lesser light to rule the night; he made the stars also.

T. He telleth the number of the stars, he calleth them all by their names.

All. Praise ye him, sun and moon;
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord;
For he commanded, and they were created.

EXERCISE II.

GOD THE CREATOR.

II.

Teacher. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear.

School. And God called the dry land Earth; and the gathering together of the waters called he Seas.

T. He hath compassed the waters with bounds until the day and night come to an end.

S. He cutteth out rivers among the rocks;

T. And his eye seeth every precious thing.

S. He gathereth the waters of the sea together as an heap:

T. He layeth up the depth in storehouses.

S. He, by his strength, setteth fast the mountains, being girded with power.

T. The north and the south, thou hast created them,

S. Tabor and Hermon shall rejoice in thy name.

T. The sea is his, and he made it;

S. And his hands formed the dry land.

T. And God said, Let the waters bring forth abundantly the moving creature that hath life,

S. And fowl that may fly above the earth in the open firmament of heaven.

T. And God made the beast of the earth after his kind,

S. And everything that creepeth upon the earth after his kind.

T. God created man in his own image, in the image of God created he him.

S. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

T. The hearing ear and the seeing eye, the Lord hath made even both of them.

All. O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches.

EXERCISE III.

THE TEN COMMANDMENTS

Exodus xx.

Teacher. And God spake all these words, saying, I am the Lord thy God, ...

School. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy.

Six days shalt thou labor and do all thy work:

But the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Teacher. Thou art near, O Lord, and all thy commandments are truth.

Thou hast commanded us to keep thy precepts diligently.

Blessed are the undefiled in the way, who walk in the law of the Lord.

EXERCISE IV.

LAW OF LOVE.

Teacher. Which is the Great Commandment in the law ?

School. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

T. This is the first and great commandment; and the second is like unto it.

S. Thou shalt love thy neighbor as thyself.

T. The Golden Rule.

S. All things whatsoever ye would that men should do unto you, do ye even so to them.

T. The New Commandment.

S. Christ said, "A new commandment I give unto you, That ye love one another as I have loved you."

T. We love him because he first loved us.

S. And this new commandment have we from him, "That he who loveth God, love his brother also."

T. My little children, let us not love in word, neither in tongue, but in deed and in truth.

S. Be ye therefore followers of God as dear children; and walk in love as Christ also hath loved us.

All. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

EXERCISE V.

CHARITY (THAT IS, *LOVE*).

1 Cor. xiii.

Teacher. Though I speak with the tongues of men and of angels, and have not charity,

School. I am become as sounding brass, or a tinkling cymbal.

T. And though I have the gift of prophecy, and understand all mysteries, and all knowledge,

S. And though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

T. And though I bestow all my goods to feed the poor, and though I give my body to be burned,

S. And have not charity, it profiteth me nothing.

T. Charity suffereth long, and is kind;

S. Charity envieth not.

T. Charity vaunteth not itself,

S. Is not puffed up;

T. Doth not behave itself unseemly,

S. Seeketh not her own.

T. Is not easily provoked,

S. Thinketh no evil;

T. Rejoiceth not in iniquity,

S. But rejoiceth in the truth;

T. Beareth all things,

S. Believeth all things.

T. Hopeth all things,

S. Endureth all things.

All. Charity never faileth. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

EXERCISE VI.

THE GOOD SHEPHERD.

PSALM XXIII.

Teacher. The Lord is my Shepherd;

School. I shall not want.

T. He maketh me to lie down in green pastures:

S. He leadeth me beside the still waters.

T. He restoreth my soul:

S. He leadeth me in the paths of righteousness for his name's sake.

T. Yea, though I walk through the valley of the shadow of death,

S. I will fear no evil:

T. For thou art with me;

S. Thy rod and thy staff they comfort me.

T. Thou preparest a table before me,

S. In the presence of mine enemies:

T. Thou anointest my head with oil;

S. My cup runneth over.

T. and *S.* Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

EXERCISE VII.

TESTIMONY OF THE LORD.

Psalm xix.

Teacher. The heavens declare the glory of God:
School. And the firmament showeth his handiwork.
T. Day unto day uttereth speech,
S. And night unto night showeth knowledge.
T. There is no speech nor language
S. Where their voice is not heard.
T. The law of the Lord is perfect,
S. Converting the soul:
T. The testimony of the Lord is sure,
S. Making wise the simple:
T. The statutes of the Lord are right,
S. Rejoicing the heart:
T. The commandment of the Lord is pure,
S. Enlightening the eyes:
T. The fear of the Lord is clean,
S. Enduring for ever:
T. The judgments of the Lord are true,
S. And righteous altogether.
T. More to be desired are they than gold,
S. Yea, than much fine gold;
T. Sweeter also than honey,

S. And the honey-comb.

T. Moreover, by them is thy servant warned:

S. And in keeping of them there is great reward.

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EXERCISE VIII.

ROSARY OF PEARLS.

Pupil, No. 1. Every word of God is pure:

Response. He is a shield unto them that put their trust in him.

P. 2. Keep thy heart with all diligence;

Resp. For out of it are the issues of life.

P. 3. Honor the Lord with thy substance;

Resp. And with the first-fruits of all thine increase.

P. 4. There is that maketh himself rich, yet hath nothing;

Resp. There is that maketh himself poor, yet hath great riches.

P. 5. He that is soon angry, dealeth foolishly:

Resp. And a man of wicked devices is hated.

P. 6. In the fear of the Lord is strong confidence:

Resp. And his children shall have a place of refuge.

P. 7. He that is slow to wrath is of great understanding;

Resp. But he that is hasty of spirit exalteth folly.

P. 8. A soft answer turneth away wrath:

Resp. But grievous words stir up anger.

P. 9. The eyes of the Lord are in every place;

Resp. Beholding the evil and the good.

P. 10. Better is a little with the fear of the Lord,

Resp. Than great treasure and trouble therewith.

P. 11. When a man's ways please the Lord,

Resp. He maketh even his enemies to be at peace with him.

P. 12. Better is a little with righteousness,

Resp. Than great revenues without right.

P. 13. Pride goeth before destruction,

Resp. And a haughty spirit before a fall.

P. 14. Pleasant words are as an honey-comb,

Resp. Sweet to the soul, and health to the bones.

P. 15. The hoary head is a crown of glory,

Resp. If it be found in the way of righteousness.

P. 16. He that is slow to anger is better than the mighty;

Resp. And he that ruleth his spirit, than he that taketh a city.

P. 17. He that hath no rule over his own spirit,

Resp. Is like a city that is broken down and without walls.

P. 18. Rejoice not when thine enemy falleth;

Resp. And let not thine heart be glad when he stumbleth.

P. 19. Before destruction, the heart of man is haughty:

Resp. And before honor is humility.

P. 20. By humility and the fear of the Lord,

Resp. Are riches and honor and life.

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EXERCISE IX.

LOVING-KINDNESS.

PSALM XXXVI.

Teacher. Thy mercy, O Lord, is in the heavens,

School. And thy faithfulness reacheth unto the clouds.

T. Thy righteousness is like the great mountains;

S. Thy judgments are a great deep.

T. O Lord, thou preservest man and beast.

S. How excellent is thy loving-kindness, O God!

T. Therefore the children of men put their trust under the shadow of thy wings.

S. They shall be abundantly satisfied with the fatness of thy house;

T. And thou shalt make them drink of the river of thy pleasures.

S. For with thee is the fountain of life;

T. In thy light shall we see light.

S. O continue thy loving-kindness unto them that know thee.

T. And thy righteousness to the upright in heart.

EXERCISE X.

PRECEPT AND PRACTICE.

Teacher. Lord, what wilt thou have me to do?
Pupil, No. 1. Watch and pray.
“ “ 2. Keep yourselves in the love of God.
“ “ 3. Rejoice in the Lord always.
“ “ 4. Speak evil of no man.
“ “ 5. Walk by faith, not by sight.
“ “ 6. Do all things without murmuring

Pupil, No. 7. Grieve not the Holy Spirit.
" " 8. Be swift to hear, slow to speak, slow to wrath.
" " 9. Be kindly affectioned one to another.
" " 10. Bless them which persecute you.
" " 11. Recompense to no man evil for evil.
" " 12. Set your affection on things above.
" " 13. Pray without ceasing.
" " 14. Prove all things.
" " 15. Hold fast that which is good.
" " 16. Abstain from all appearance of evil.
" " 17. Let patience have her perfect work.

T. Meditate upon these things.

All. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

T. Giving all diligence, add to your faith, virtue;

S. And to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

T. Let us not be weary in well doing,
S. For in due season we shall reap if we faint not.

Note. — Whenever a list of things is to be committed, the blackboard or slates may be used to assist.

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EXERCISE XI.

BLESSINGS.

I.

Teacher. Blessed are the poor in spirit;
School. For theirs is the kingdom of heaven.
T. Blessed are they that mourn;
S. For they shall be comforted.
T. Blessed are the meek;
S. For they shall inherit the earth.
T. Blessed are they which do hunger and thirst after righteousness;
S. For they shall be filled.
T. Blessed are the merciful;
S. For they shall obtain mercy.
T. Blessed are the pure in heart;
S. For they shall see God.
T. Blessed are the peacemakers;
S. For they shall be called the children of God.

T. Blessed are they which are persecuted for righteousness' sake;

S. For theirs is the kingdom of heaven.

T. Blessed are the undefiled in the way,

S. Who walk in the law of the Lord.

T. Blessed are they that dwell in thy house:

S. They will be still praising thee.

T. Blessed are they that keep judgment,

S. And he that doeth righteousness at all times.

All. Blessed are they that hear the word of God and keep it.

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EXERCISE XII.

BLESSINGS.

II.

Teacher. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

School. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper.

T. Blessed are they that do his commandments,

S. That they may have right to the tree of life, and may enter in through the gates into the city.

T. Blessed is he whose transgression is forgiven,

S. And whose sin is covered.

T. Blessed is he that considereth the poor:

S. The Lord will deliver him in time of trouble.

T. Blessed is the man that endureth temptation;

S. For when he is tried, he shall receive the crown of life.

T. Blessed are the dead which die in the Lord;

S. They rest from their labors, and their works do follow them.

All. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.

EXERCISE XIII.

DUTY TO PARENTS.

Teacher. Honor thy father and thy mother,

School. That thy days may be long upon the land which the Lord thy God giveth thee.

T. Children, obey your parents in the Lord:
S. For this is right.
T. My son, hear the instruction of thy father,
S. And forsake not the law of thy mother.
T. Honor thy father and thy mother,
S. That it may be well with thee, and thou mayest live long upon the earth.
T. Hearken unto thy father,
S. And despise not thy mother when she is old.
T. A wise son maketh a glad father,
S. But a foolish son is the heaviness of his mother.
T. A wise son heareth his father's instructions,
S. But a scorner heareth not rebuke.
T. Children, obey your parents in all things;
S. For this is well pleasing unto the Lord.
T. Train up a child in the way he should go,
S. And when he is old he will not depart from it.

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EXERCISE XIV.

REMEMBER NOW THY CREATOR.

Remember now thy Creator in the days of thy youth,
While the evil days come not,
Nor the years draw nigh,

When thou shalt say, I have no pleasure in them;
While the sun, or the light,
Or the moon, or the stars, be not darkened,
Nor the clouds return after the rain:
In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors shall be shut in the streets;
When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all the daughters of music shall be brought low;
Also when they shall be afraid of that which is high,
And fears shall be in the way,
And the almond-tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail: because man goeth to his long home,
And the mourners go about the streets.
Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel be broken at the cistern;
Then shall the dust return to the earth as it was,
And the spirit shall return unto God who gave it.

EXERCISE XV.

PATIENCE.

Psalm xxxvii.

Teacher. Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

School. For they shall soon be cut down like the grass, and wither as the green herb.

T. Trust in the Lord, and do good;

S. So shalt thou dwell in the land, and verily thou shalt be fed.

T. Delight thyself also in the Lord,

S. And he shall give thee the desires of thy heart.

T. Commit thy way unto the Lord, trust also in him,

S. And he shall bring it to pass.

T. And he shall bring forth thy righteousness as the light,

S. And thy judgment as the noonday.

T. Rest in the Lord, and wait patiently for him:

S. Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

T. Cease from anger, and forsake wrath:

S. Fret not thyself in any wise to do evil.

T. For evil doers shall be cut off;

S. But those that wait upon the Lord, they shall inherit the earth.

T. The steps of a good man are ordered by the Lord:

S. And He delighteth in his way.

T. Though he fall,

S. He shall not be utterly cast down;

T. For the Lord upholdeth him with his hand.

All. Depart from evil, and do good, and dwell for evermore.

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EXERCISE XVI.

TRUTH.

Teacher. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

School. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

T. Ye shall not steal, neither deal falsely,

S. Neither lie one to another.

T. He that worketh deceit shall not dwell within my house,

S. He that telleth lies shall not tarry in my sight.

T. These are the things that ye shall do:

S. Speak ye every man the truth to his neighbor.

Execute the judgment of truth and peace in your gates;

And love no false oath.

Lie not one to another.

Buy the truth, and sell it not.

T. Lying lips are an abomination to the Lord.

S. The mouth that speaketh lies shall be stopped.

T. The lip of truth shall be established for ever;

S. But a lying tongue is but for a moment.

All. Lead me in thy truth, and teach me, for thou art the God of my salvation.

Remember not the sins of my youth, nor my transgressions.

O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

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EXERCISE XVII.

BIBLE ALPHABET.

A. A soft answer turneth away wrath; but grievous words stir up anger.

B. Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.

C. Confess your faults one to another.

D. Depart from evil, and do good; seek peace, and pursue it.

E. Even a child is known by his doings, whether his work be pure, and whether it be right.

F. Fear God, and keep his commandments.

G. God created the heaven and the earth.

H. He that hath pity upon the poor, lendeth unto the Lord.

I. If thine enemy hunger, feed him ; if he thirst, give him drink.

J. Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.

K. Keep thy tongue from evil.

L. Learn to do well.

M. Many are the afflictions of the righteous ; but the Lord delivereth him out of them all.

N. Now is the accepted time, now is the day of salvation.

O. Obey your parents in all things.

P. Pride goeth before destruction, and a haughty spirit before a fall.

Q. Quench not the Spirit.

R. Remember the Sabbath day to keep it holy.

S. Speak not evil one of another.

T. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God.

U. Unite my heart to fear thy name.

V. Vengeance is mine; I will repay, saith the Lord.

W. Wisdom's ways are ways of pleasantness, and all her paths are peace.

X. eXamine me, O Lord, and prove me.

Y. Yield yourselves unto God.

Z. Zealous of good works.

&. And let everything that hath breath praise the Lord.

EXERCISE XVIII.

THE ALL-SEEING GOD.

PSALM CXXXIX.

Teacher. O Lord, thou hast searched me and known me:

School. Thou knowest my down-sitting, and mine uprising;

T. Thou understandest my thought afar off,

S. And art acquainted with all my ways:

T. For there is not a word in my tongue,

S. But lo, O Lord, thou knowest it altogether.

T. Whither shall I go from thy Spirit?

S. Or whither shall I flee from thy presence?
T. If I ascend up into heaven, thou art there:
S. If I make my bed in hell, behold thou art there:
T. If I take the wings of the morning,
S. And dwell in the uttermost parts of the sea;
T. Even there shall thy hand lead me,
S. And thy right hand shall hold me.
T. If I say, Surely the darkness shall cover me,
S. Even the night shall be light about me.
T. Yea, the darkness hideth not from thee;
S. But the night shineth as the day:
T. The darkness and the light
S. Are both alike to thee.

All. Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.

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EXERCISE XIX.

PRAISE.

Psalms cxlvi. and cl.

Teacher. Praise ye the Lord.
School. Praise the Lord, O my soul.
T. While I live will I praise the Lord:

S. I will sing praises unto my God while I have any being.

T. Put not your trust in princes,

S. Nor in the son of man, in whom there is no help.

T. Happy is he that hath the God of Jacob for his help,

S. Whose hope is in the Lord his God:

T. Which made heaven and earth, the sea and all that therein is:

S. Which keepeth truth forever:

T. Which executeth judgment for the oppressed:

S. Which giveth food to the hungry.

T. The Lord looseth the prisoners:

S. The Lord openeth the eyes of the blind:

T. The Lord raiseth them that are bowed down:

S. The Lord loveth the righteous:

T. The Lord preserveth the strangers;

S. He relieveth the fatherless and widow:

T. But the way of the wicked he turneth upside down.

All. Praise ye the Lord.

Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:

Praise him with the psaltery and harp.
Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals:
Praise him upon the high-sounding cymbals.
Let everything that hath breath praise the Lord.
Praise ye the Lord.

NOTE. — The memorizing of the part marked *All* may be facilitated by writing the *key*-word to each line upon the board in one column; thus,

Sanctuary,
Firmament,
Mighty acts, &c.

EXERCISE XX.

TEMPERANCE.

Teacher. Wine is a mocker,

School. Strong drink is raging.

T. And whosoever is deceived thereby is not wise.

S. He that loveth pleasure shall be a poor man:

T. He that loveth wine and oil shall not be rich.

S. Be not among wine-bibbers;

T. Among riotous eaters of flesh.

S. For the drunkard and the glutton shall come to poverty.

T. Who hath woe?

S. Who hath sorrow?

T. Who hath contentions?

S. Who hath babblings?

T. Who hath wounds without cause?

S. Who hath redness of eyes?

T. They that tarry long at the wine;

S. They that go to seek mixed wine.

T. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

S. At the last it biteth like a serpent, and stingeth like an adder.

EXERCISE XXI.

THE WATER OF LIFE.

Teacher. In the last day, that great day of the feast, Jesus stood and cried, saying, —

School. If any man thirst, let him come unto me and drink.

T. Whosoever drinketh of the water that I shall give him,

S. Shall never thirst.

T. The water that I shall give him shall be in him a well of water

S. Springing up into everlasting life.

T. Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger;

S. And he that believeth on me shall never thirst.

T. Behold, God is my salvation;

S. I will trust, and not be afraid:

T. For the Lord Jehovah is my strength and my song;

S. He also is become my salvation.

T. Therefore with joy shall ye draw water out of the wells of salvation.

S. I will give unto him that is athirst of the fountain of the water of life freely.

T. He that overcometh shall inherit all things;

S. And I will be his God, and he shall be my son.

T. Ho, every one that thirsteth, come ye to the waters,

S. And he that hath no money, come ye, buy and eat:

T. The Spirit and the bride say, Come, *S.* And let him that heareth say, Come.

T. And let him that is athirst come.

All. And whosoever will, let him take of the water of life freely.

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EXERCISE XXII.

GREATNESS AND GOODNESS OF GOD.

PSALM CXLV.

Teacher. I will extol thee, my God, O King.

School. I will bless thy name for ever and ever.

T. Great is the Lord, and greatly to be praised;

S. And his greatness is unsearchable.

T. One generation shall praise thy works to another,

S. And shall declare thy mighty acts.

T. I will speak of the glorious honor of thy majesty,

S. And of thy wondrous works.

T. And men shall speak of the might of thy terrible acts;

S. And I will declare thy greatness.

T. They shall abundantly utter the memory of thy great goodness,

S. And shall sing of thy righteousness.

T. The Lord is gracious and full of compassion.

S. Slow to anger and of great mercy.

T. The Lord is good to all:

S. And his tender mercies are over all his works.

T. All thy works shall praise thee, O Lord, and thy saints shall bless thee.

S. They shall speak of the glory of thy kingdom, and talk of thy power.

T. Thy kingdom is an everlasting kingdom,

S. And thy dominion endureth throughout all generations.

T. The Lord upholdeth all that fall,

S. And raiseth up all that be bowed down.

T. The eyes of all wait upon thee,

S. And thou givest them their meat in due season.

T. Thou openest thy hand,

S. And satisfiest the desire of every living thing.

T. The Lord is righteous in all his ways,

S. And holy in all his works.

T. The Lord is nigh unto all them that call upon him,

S. To all them that call upon him in truth.

All. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever.

EXERCISE XXIII.

PROVERBS FOR THE TONGUE, LIPS, HAND, &c.

School. Death and life are in the power of the tongue:

Teacher. And they that love it shall eat the fruit thereof.

S. Whoso keepeth his mouth and his tongue,

T. Keepeth his soul from trouble.

S. Where no wood is, there the fire goeth out:

T. So where there is no talebearer the strife ceaseth.

S. It is an honor for a man to cease from strife:

T. But every fool will be meddling.

S. He that covereth a transgression seeketh love:

T. But he that repeateth a matter, separateth friends.

S. Debate thy cause with thy neighbor himself:

T. And discover not a secret to another.

S. Bread of deceit is sweet to a man,

T. But afterward his mouth shall be filled with gravel.

S. A man that hath friends must show himself friendly :

T. And there is a Friend that sticketh closer than a brother.

S. He that hath a bountiful eye shall be blessed :

T. For he giveth of his bread to the poor.

S. As cold waters to a thirsty soul,

T. So is good news from a far country.

S. Boast not thyself of to-morrow :

T. For thou knowest not what a day may bring forth.

S. Seest thou a man diligent in his business,

T. He shall stand before kings.

S. He also that is slothful in his work,

T. Is brother to him that is a great waster.

S. Slothfulness casteth into a deep sleep :

T. And an idle soul shall suffer hunger.

S. Divers weights and divers measures,

T. Both of them are alike abomination to the Lord.

S. Even a child is known by his doings,

T. Whether his work be pure and whether it be right.

S. There is gold and a multitude of rubies ;

T. But the lips of knowledge are a precious jewel.

S. The name of the Lord is a strong tower ;

T. The righteous runneth into it and is safe.

S. He that covereth his sins shall not prosper;

T. But whoso confesseth and forsaketh them shall have mercy.

S. Commit thy works unto the Lord;

T. And thy thoughts shall be established.

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EXERCISE XXIV.

O LORD, HOW MANIFOLD ARE THY WORKS!

PSALM CIV.

O Lord, my God, thou art very great;
Thou art clothed with honor and majesty:
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind:
Who maketh his angels spirits,
His ministers a flaming fire:
Who laid the foundations of the earth,
That it should not be removed forever.
Thou coveredst the deep as with a garment,
The waters stood above the mountains.
At thy rebuke they fled;

At the voice of thy thunder, they hasted away.
He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field.
He watereth the hills from his chambers;
The earth is satisfied with the fruit of thy works.
He causeth grass to grow for the cattle,
And herb for the service of man:
He appointeth the moon for seasons;
The sun knoweth his going down.
Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth to his work,
And to his labor until the evening.
O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships:
There is that leviathan whom thou hast made to play therein.
These wait all upon thee:

That thou mayest give them their meat in due season.

That thou givest them, they gather:

Thou openest thy hand, they are filled with good.

Thou hidest thy face, they are troubled:

Thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

He looketh on the earth and it trembleth:

He toucheth the hills, and they smoke.

Teacher and School. I will sing unto the Lord as long as I live: I will sing praise unto my God while I have my being.

My meditation of him shall be sweet:

I will be glad in the Lord.

◆

EXERCISE XXV.

CHRISTIAN LIFE.

Teacher. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice:

School. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

T. He that giveth, let him do it with simplicity:

S. He that ruleth, with diligence;

T. He that showeth mercy, with cheerfulness.

S. Let love be without dissimulation.

T. Abhor that which is evil;

S. Cleave to that which is good.

T. Be kindly affectioned one to another with brotherly love;

S. In honor preferring one another;

T. Not slothful in business;

S. Fervent in spirit,

T. Serving the Lord;

S. Rejoicing in hope;

T. Patient in tribulation;

S. Continuing instant in prayer;

T. Distributing to the necessity of saints;

S. Given to hospitality.

T. Bless them which persecute you;

S. Bless, and curse not.

T. Rejoice with them that do rejoice,

S. And weep with them that weep.

T. Be of the same mind one toward another.

S. Mind not high things,

T. But condescend to men of low estate.

S. Be not wise in your own conceits.

T. Recompense to no man evil for evil.

S. Provide things honest in the sight of all men.

T. Dearly beloved, avenge not yourselves,

S. But rather give place unto wrath :

T. For it is written, Vengeance is mine ;

S. I will repay, saith the Lord.

T. Therefore, if thine enemy hunger,

S. Feed him ;

T. If he thirst,

S. Give him drink ;

T. For in so doing thou shalt heap coals of fire on his head.

S. Be not overcome of evil, but overcome evil with good.

All. Let us hear the conclusion of the whole matter : Fear God, and keep his commandments ; for this is the whole duty of man.

◆

EXERCISE XXVI.

WISDOM.

I.

Teacher. My son, if thou wilt receive my words,

School. And hide my commandments with thee,

T. So that thou incline thine ear unto wisdom, *S.* And apply thy heart to understanding;

T. Yea, if thou criest after knowledge,

S. And liftest up thy voice for understanding;

T. If thou seekest her as silver,

S. And searchest for her as for hid treasures;

T. Then shalt thou understand the fear of the Lord,

S. And find the knowledge of God.

T. For the Lord giveth wisdom:

S. Out of his mouth cometh knowledge and understanding.

T. He layeth up sound wisdom for the righteous:

S. He is a buckler to them that walk uprightly.

T. In all thy ways acknowledge him,

S. And he shall direct thy paths.

T. For the Lord shall be thy confidence,

S. And shall keep thy foot from being taken.

T. The fear of the Lord is the beginning of wisdom,

S. And the knowledge of the holy is understanding.

All. My son, forget not my law;
But let thy heart keep my commandments:
For length of days, and long life,
And peace, shall they add to thee:
Let not mercy and truth forsake thee:
Bind them about thy neck,
Write them upon the table of thy heart.

So shalt thou find favor and good understanding
In the sight of God and man.

◆

EXERCISE XXVII.

WISDOM.

II.

School. Doth not wisdom cry?
And understanding put forth her voice?
Unto you, O men, I call;
And my voice is to the sons of man.
Hear: for I will speak of excellent things;
And the opening of my lips shall be right things.
For my mouth shall speak truth:
And wickedness is an abomination to my lips.
I love them that love me:
And those that seek me early shall find me.
Riches and honor are with me;
Yea, durable riches and righteousness.
The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting,
From the beginning, or ever the earth was.

When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the highest part of the dust of the world.
When he prepared the heavens, I was there:
When he set a compass upon the face of the depth,
When he established the clouds above,
When he strengthened the fountains of the deep,
When he gave to the sea his decree,
That the waters should not pass his commandment,
When he appointed the foundations of the earth,
Then I was by him as one brought up with him:
And I was daily his delight, rejoicing always before him.

Teacher. Now therefore hearken unto me, O ye children:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.

School. Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors:
For whoso findeth me findeth life,
And shall obtain favor of the Lord.

EXERCISE XXVIII.

GEMS OF WISDOM, SET WITH GOLD AND SILVER AND PRECIOUS STONES.

III.

Teacher. A good name is rather to be chosen than great riches,

School. And loving favor rather than silver and gold.

T. A word fitly spoken,

S. Is like apples of gold in pictures of silver.

T. As an ear-ring of gold and an ornament of fine gold,

S. So is a wise reprover upon an obedient ear.

T. Happy is the man that findeth wisdom,

S. And the man that getteth understanding;

T. For the merchandise of it is better than the merchandise of silver,

S. And the gain thereof than fine gold.

T. Length of days is in her right hand;

S. And in her left hand, riches and honor.

T. She is more precious than rubies;

S. And all the things thou canst desire are not to be compared to her.

T. She shall give to thy head an ornament of grace,

S. A crown of glory shall she deliver to thee.

T. But where shall wisdom be found?

S. And where is the place of understanding?

T. Man knoweth not the price thereof;

S. Neither is it found in the land of the living.

T. The depth saith, It is not in me;

S. And the sea saith, It is not with me.

T. It cannot be gotten for gold,

S. Neither shall silver be weighed for the price thereof.

T. It cannot be valued with the gold of Ophir,

S. With the precious onyx or the sapphire.

T. The gold and the crystal cannot equal it;

S. And the exchange of it shall not be for jewels of fine gold.

T. No mention shall be made of coral or of pearls;

S. For the price of wisdom is above rubies.

T. Whence then cometh wisdom?

S. And where *is* the place of understanding?

All. *God* understandeth the way thereof,
And he knoweth the place thereof.
And unto man he saith, Behold!

The *fear of the Lord, that is wisdom ;*
And to depart from evil is understanding.

EXERCISE XXIX.

THE LORD, MERCIFUL AND GRACIOUS.

PSALM CIII.

Teacher. Bless the Lord, O my soul :

School. And all that is within me, bless his holy name.

T. Bless the Lord, O my soul,

S. And forget not all his benefits :

T. Who forgiveth all thine iniquities ;

S. Who healeth all thy diseases ;

T. Who redeemeth thy life from destruction ;

S. Who crowneth thee with loving-kindness and tender mercies ;

T. Who satisfieth thy mouth with good things,

S. So that thy youth is renewed like the eagle's.

T. The Lord is merciful and gracious,

S. Slow to anger and plenteous in mercy.

T. He will not always chide ;

S. Neither will he keep his anger forever.

T. He hath not dealt with us after our sins, *S.* Nor rewarded us according to our iniquities.

T. For as the heaven is high above the earth,

S. So great is his mercy toward them that fear him.

T. As far as the east is from the west,

S. So far hath he removed our transgressions from us.

T. Like as a father pitieth his children,

S. So the Lord pitieth them that fear him.

T. For he knoweth our frame;

S. He remembereth that we are dust.

T. As for man, his days are as grass:

S. As a flower of the field, so he flourisheth;

T. For the wind passeth over it and it is gone;

S. And the place thereof shall know it no more.

T. But the mercy of the Lord is from everlasting to everlasting upon them that fear him,

S. And his righteousness unto children's children;

T. To such as keep his covenant,

S. And to those that remember his commandments to do them.

All. Bless the Lord, ye his angels,
That excel in strength, that do his commandments,
Hearkening unto the voice of his word.
Bless ye the Lord, all ye his hosts;

Ye ministers of his, that do his pleasure.
Bless the Lord, all his works,
In all places of his dominion :
Bless the Lord, O my soul.

EXERCISE XXX.

PRAYERS AND PROMISES.

I.

Pupil, No. 1. Lord, be thou my helper.

Response. I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

P. 2. Give us this day our daily bread.

Resp. Bread shall be given him ; his water shall be sure.

P. 3. Keep me as the apple of the eye, hide me under the shadow of thy wings.

Resp. He shall cover thee with his feathers, and under his wings shalt thou trust.

P. 4. Teach me to do thy will.

Resp. If any man will *do* his will, he shall know of the doctrine, whether it be of God.

P. 5. Deliver me from evil.

Resp. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

P. 6. Keep me in this way that I go.

Resp. He shall give his angels charge over thee, to keep thee in all thy ways.

P. 7. So teach us to number our days that we may apply our hearts unto wisdom.

Resp. Thou hast made my days as a handbreadth; and mine age is as nothing before thee.

P. 8. Let not the water-flood overflow me, neither let the deep swallow me up.

Resp. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.

P. 9. Be thou my strong rock for a house of defence to save me.

Resp. A man shall be as a hiding-place from the wind, and a covert from the tempest, as the shadow of a great rock in a weary land.

P. 10. O God, thou art my God; early will I seek thee.

Resp. They that seek me early shall find me.

P. 11. Guide me with thy counsel, and afterward receive me to glory.

Resp. This God is our God for ever and ever; he will be our guide even unto death.

P. 12. O that thou wouldst keep me from evil.

Resp. The Lord is faithful, who shall keep you from evil.

P. 13. Lord, to whom shall we go?

Resp. Him that cometh to me I will in no wise cast out.

P. 14. Wherewith shall I come before the Lord?

Resp. The sacrifices of God are a broken spirit.

P. 15. O that I knew where I might find him, that I might come even to his seat.

Resp. Ye shall seek me, and find me, when ye shall search for me with all your heart.

P. 16. Lord, I will follow thee.

Resp. If any man will come after me, let him deny himself.

P. 17. O Lord, thou art our Father; we all are the work of thy hand.

Resp. I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

P. 18. Order my steps in thy word.

Resp. The steps of a good man are ordered by the Lord.

P. 19. Deliver our lives from death.

Resp. Because I live, ye shall live also.

P. 20. Thy word is a lamp unto my feet, and a light unto my path.

Resp. But be ye doers of the word, and not hearers only, deceiving your own selves.

NOTE. — The responses in this Exercise and the Thirty-First should be given by the teacher and school in concert.

EXERCISE XXXI.

PRAYERS AND PROMISES.

II.

1. Leave me not, neither forsake me, O God of my salvation.

Response. I will never leave thee nor forsake thee.

2. Lead me, O Lord, in thy righteousness; make thy way straight before my face.

Resp. I will lead them in paths that they have not known; I will make crooked things straight.

3. Give thy servant an understanding heart.

Resp. I will give them a heart to know me, that I am the Lord; they shall be my people, and I will be their God.

4. Give me neither poverty nor riches.

Resp. The Lord shall give that which is good.

5. Forgive us our sins.

Resp. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

6. Let the beauty of the Lord our God be upon us.

Resp. He will beautify the meek with salvation.

7. Teach me good judgment and knowledge.

Resp. The meek will he guide in judgment.

8. O Lord, I beseech thee now send prosperity.

Resp. The Lord hath pleasure in the prosperity of his servants.

9. Wilt thou not deliver my soul from falling?

Resp. He will keep the feet of his saints.

10. Cause me to know the way wherein I should walk.

Resp. Then shall we know, if we follow on to know the Lord.

11. Hear, O Lord, when I cry with my voice.

Resp. And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.

12. Say unto my soul, I am thy salvation.

Resp. Thou shalt know that I, the Lord, am thy Saviour and thy Redeemer.

13. O that I might have my request, and that God would grant me the thing that I long for.

Resp. Delight thyself in the Lord, and he shall give thee the desires of thy heart.

14. Be not far from me, for trouble is near.

Resp. God is our refuge, a very present help in time of trouble.

15. Look upon my affliction and my pain, and forgive all my sins.

Resp. Son, be of good cheer, thy sins are forgiven thee.

16. Lord, if thou wilt, thou canst make me clean.

Resp. Jesus said, I will, be thou clean.

17. Be thou my strong habitation, whereunto I may continually resort.

Resp. The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long.

18. Lord Jesus, receive my spirit.

Resp. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

19. Let my soul live, and it shall praise thee.

Resp. An inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you.

20. Refuge failed me; attend unto my cry, for I am brought very low.

Resp. The eternal God is thy refuge, and underneath are the everlasting arms.

21. Cause me to hear thy loving-kindness in the morning.

Resp. In his favor is life; weeping may endure for a night, but joy cometh in the morning.

22. That thy way may be known upon earth, thy saving health among all nations.

Resp. His name shall endure for ever: and men shall be blessed in him: all nations shall call him blessed.

EXERCISE XXXII.

WORSHIP.

Psalms cxlvii. and cxlviii.

Teacher. Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

Pupil, No. 1. He healeth the broken in heart, and bindeth up their wounds.

P. 2. He telleth the number of the stars; he calleth them all by their names.

School. Great is our Lord, and of great power: his understanding is infinite.

P. 3. The Lord lifteth up the meek:

P. 4. He casteth the wicked down to the ground.

S. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

P. 5. Who covereth the heavens with clouds, who prepareth rain for the earth,

P. 6. Who maketh grass to grow upon the mountains.

P. 7. He giveth to the beast his food, and to the young ravens which cry.

P. 8. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

S. Praise the Lord, O Jerusalem; praise thy

God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

P. 9. He maketh peace in thy borders,

P. 10. And filleth thee with the finest of the wheat.

P. 11. He sendeth forth his commandment upon earth;

P. 12. His word runneth very swiftly.

P. 13. He giveth snow like wool:

P. 14. He scattereth the hoar-frost like ashes.

P. 15. He casteth forth his ice like morsels:

P. 16. Who can stand before his cold?

P. 17. He sendeth out his word, and melteth them:

P. 18. He causeth his wind to blow, and the waters flow.

S. Praise ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord.

T. Praise the Lord from the earth,

S. Ye dragons, and all deeps:

T. Fire and hail; snow and vapor;

S. Stormy wind fulfilling his word:

T. Mountains, and all hills ;
S. Fruitful trees, and all cedars :
T. Beasts, and all cattle ;
S. Creeping things, and flying fowl :
T. Kings of the earth, and all people ;
S. Princes, and all judges of the earth :
T. Both young men and maidens,
S. Old men and children.
All. O come, let us sing unto the Lord :
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
For the Lord is a great God,
And a great King above all gods.
In his hands are the deep places of the earth :
The strength of the hills is his also.
The sea is his, and he made it :
And his hands formed the dry land.
O come, let us worship and bow down :
Let us kneel before the Lord our Maker.
For he is our God ;
And we are the people of his pasture,
And the sheep of his hand.

NOTE. — Most of the Responsive Exercises allow at least three methods of use. First, *as they are printed ;* second, *teacher and school changing parts ;* and third, *in full concert, without response.* They may also be varied indefinitely to suit the character and size of the school ; as where an exercise reads "Pupil, No. 1," it could easily be changed to Row or Class, No. 1, &c., to suit large schools.

EXERCISE XXXIII.

PROVERBS.

Teacher. The commandment is a lamp, and the law is light;

School. And reproofs of instruction are the way of life.

T. He is in the way of life that keepeth instruction;

S. But he that refuseth reproof erreth.

T. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

S. Discretion shall preserve thee, understanding shall keep thee.

T. Put away from thee a froward mouth,

S. And perverse lips put far from thee.

T. Ponder the path of thy feet,

S. And let thy ways be established.

T. Wrath is cruel and anger is outrageous;

S. But who is able to stand before envy?

T. An angry man stirreth up strife;

S. And a furious man aboundeth in transgression.

T. The beginning of strife is as when one letteth out water;

S. Therefore leave off contention before it be meddled with.

T. Say not thou, I will recompense evil;

S. Wait on the Lord and he shall save thee.

T. A man that beareth false witness against his neighbor

S. Is like a maul and a sword and a sharp arrow.

T. As a madman who casteth firebrands, arrows, and death,

S. So is the man that deceiveth his neighbor and saith, Am not I in sport?

T. He becometh poor that dealeth with a slack hand;

S. But the hand of the diligent maketh rich.

T. The hand of the diligent shall bear rule,

S. But the slothful shall be under tribute.

T. The way of the slothful man is as a hedge of thorns.

S. The desire of the slothful killeth him; for his hands refuse to labor.

T. The law of the wise is a fountain of life

S. To depart from the snares of death.

T. Apply thine heart unto instruction,

S. And thine ears to the words of knowledge.

T. He that followeth after righteousness and mercy,

S. Findeth life, righteousness, and honor.

EXERCISE XXXIV.

THE WICKED MAN.

Teacher. The wicked, through the pride of his countenance, will not seek after God :

School. God is not in all his thoughts.

T. He hath said in his heart, I shall not be moved ;

S. I shall never be in adversity.

T. The wicked boasteth of his heart's desire,

S. And blesseth the covetous whom the Lord abhorreth.

T. His mouth is full of cursing and deceit and fraud ;

S. Under his tongue is mischief and vanity.

T. A naughty person, a wicked man, walketh with a froward mouth ;

S. The words of his mouth are iniquity and deceit.

T. He hath left off to be wise and do good,

S. He abhorreth not evil.

T. He winketh with his eyes, he speaketh with his feet,

S. He teacheth with his fingers.

T. Frowardness is in his heart,

S. He soweth discord.

T. He sitteth in the lurking-places of the villages; in the secret places doth he murder the innocent.

S. His eyes are privily set against the poor.

T. He lieth in wait secretly as a lion in his den;

S. He lieth in wait to catch the poor.

T. He hath said in his heart, God hath forgotten:

S. He hideth his face, he will never see it.

T. Thou hast seen it: for thou beholdest mischief and spite, to requite it with thine hand.

S. He that formed the eye, shall not he see?

T. He that planted the ear, shall not he hear?

S. He that teacheth man knowledge, shall not he know?

T. The wicketh flee when no man pursueth,

S. But the righteous are bold as a lion.

T. The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.

S. There is no peace, saith my God, to the wicked.

T. He that walketh uprightly walketh surely;

S. But he that perverteth his ways shall be known.

T. I have seen the wicked in great power,

S. And spreading himself like a green bay-tree.

T. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found.

S. Treasures of wickedness profit nothing, but righteousness delivereth from death.

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EXERCISE XXXV.

THE GOOD MAN.

Teacher. Blessed is the man that feareth the Lord,

School. That delighteth greatly in his commandments.

T. The law of his God is in his heart;

S. None of his steps shall slide.

T. The steps of a good man are ordered by the Lord;

S. And he delighteth in his way.

T. Though he fall, he shall not be utterly cast down,

S. For the Lord upholdeth him with his hand.

T. The mouth of the righteous speaketh wisdom,

S. And his tongue talketh of judgment.

T. He is ever merciful and lendeth; and his seed is blessed.

S. He is gracious and full of compassion and righteous.

T. A good man obtaineth favor of the Lord:

S. He loveth him that followeth after righteousness.

T. The just man walketh in his integrity,

S. His children are blessed after him.

T. Even a child is known by his doings,

S. Whether his work be pure and whether it be right.

T. A good man showeth favor and lendeth;

S. He will guide his affairs with discretion.

T. He shall not be afraid of evil tidings;

S. His heart is fixed trusting in the Lord.

T. Surely he shall not be moved forever,

S. The righteous shall be in everlasting remembrance.

T. For the Lord loveth judgment and forsaketh not his saints: they are preserved forever.

S. Light is sown for the righteous and gladness for the upright in heart.

T. As righteousness tendeth to life,

S. So he that pursueth evil pursueth it to his own death.

T. In the fear of the Lord is strong confidence, and his children shall have a place of refuge.

S. Mark the perfect man, and behold the upright; for the end of that man is peace.

EXERCISE XXXVI.

TRUST.

Teacher. He that dwelleth in the secret place of the Most High

School. Shall abide under the shadow of the Almighty.

T. I will say of the Lord, He is my refuge and my fortress:

S. My God, in him will I trust.

T. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

S. He shall cover thee with his feathers, and under his wings shalt thou trust.

T. Thou shalt not be afraid for the terror by night;

S. Nor for the arrow that flieth by day;

T. Nor for the pestilence that walketh in darkness;

S. Nor for the destruction that wasteth at noonday.

T. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation;

S. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

T. For he shall give his angels charge over thee

S. To keep thee in all thy ways.

T. Because he hath set his love upon me, therefore will I deliver him.

S. I will set him on high because he hath known my name.

T. He shall call upon me, and I will answer him ;

S. I will be with him in trouble ;

T. I will deliver him and honor him ;

S. With long life will I satisfy him and show him my salvation.

T. Our soul waiteth for the Lord : he is our help and our shield.

S. Our heart shall rejoice in him because we have trusted in his holy name.

T. Trust in the Lord and do good ;

S. So shalt thou dwell in the land, and verily thou shalt be fed.

T. Delight thyself also in the Lord,

S. And he shall give thee the desires of thine heart.

T. Commit thy way unto the Lord ;

S. Trust also in him, and he shall bring it to pass.

EXERCISE XXXVII.

REPENTANCE, CONFESSION, FORGIVENESS.

Teacher. Have mercy upon me, O God, according to thy loving-kindness;

School. According unto the multitude of thy tender mercies blot out my transgressions.

T. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

S. For I acknowledge my transgressions, and my sin is ever before me.

T. Purge me with hyssop, and I shall be clean;

S. Wash me, and I shall be whiter than snow.

T. Make me to hear joy and gladness;

S. That the bones which thou hast broken may rejoice.

T. Hide thy face from my sins, and blot out all mine iniquities.

S. Create in me a clean heart, O God; and renew a right spirit within me.

T. Cast me not away from thy presence;

S. And take not thy Holy Spirit from me.

T. Restore unto me the joy of thy salvation;

S. And uphold me with thy free spirit.

T. Then will I teach transgressors thy ways;

S. And sinners shall be converted unto thee.

T. O Lord, open thou my lips;

S. And my mouth shall show forth thy praise.

T. Thou desirest not sacrifice, else would I give it.

S. Thou delightest not in burnt-offering.

T. The sacrifices of God are a broken spirit:

S. A broken and a contrite heart, O God, thou wilt not despise.

T. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?

S. But there is forgiveness with thee, that thou mayst be feared.

T. I acknowledged my sin unto thee,

S. And mine iniquity have I not hid.

T. I said I will confess my transgressions unto the Lord;

S. And thou forgavest the iniquity of my sin.

All. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

EXERCISE XXXVIII.

THE LITTLE MEMBER.

Teacher. If any man offend not in *word*,

School. The same is a perfect man, and able also to bridle the whole body.

T. Behold we put bits in the horses' mouths that they may obey us,

S. And we turn about their whole body.

T. Behold also the ships, which though they are so great, and are driven of fierce winds,

S. Yet are they turned about with a very small helm whithersoever the governor listeth.

T. Even so the tongue is a little member and boasteth great things.

S. Behold how great a matter a little fire kindleth!

T. And the tongue is a fire, a world of iniquity:

S. For every kind of beasts and of birds and of serpents, and of things in the sea,

T. Is tamed, and hath been tamed of mankind:

S. But the tongue can no man tame;

T. It is an unruly evil full of deadly poison.

S. Therewith bless we God, even the Father;

T. And therewith curse we men, which are made after the similitude of God.

S. Out of the same mouth proceed blessing and cursing.

T. These things ought not so to be.

S. Doth a fountain send forth at the same place sweet water and bitter?

T. Can the fig-tree bear olive-berries?

S. Either a vine, figs?

T. So can no fountain both yield salt water and fresh.

S. If we have bitter envying and strife in our hearts,

T. Glory not, and lie not against the truth.

S. For where envying and strife is,

T. There is confusion and every evil work.

S. The wisdom that is from above

T. Is first pure, then peaceable,

S. Gentle, and easy to be entreated,

T. Full of mercy and good fruits,

S. Without partiality and without hypocrisy.

All. The fruit of righteousness is sown in peace of them that make peace.

EXERCISE XXXIX.

SING UNTO THE LORD A NEW SONG.

Teacher. O, sing unto the Lord a new song:

School. Sing unto the Lord, all the earth.

T. Sing unto the Lord, bless his name,

S. Show forth his salvation from day to day.

T. Declare his glory among the heathen,

S. His wonders among all people.

T. For the Lord is great, and greatly to be praised;

S. He is to be feared above all gods.

T. All the gods of the nations are idols:

S. But the Lord made the heavens.

T. Honor and majesty are before him;

S. Strength and beauty are in his sanctuary.

T. Give unto the Lord, O ye kindreds of the people,

S. Give unto the Lord glory and strength.

T. Give unto the Lord the glory due unto his name.

S. Bring an offering and come into his courts;

T. O worship the Lord in the beauty of holiness:

S. Fear before him, all the earth.

T. Sing unto the Lord a new song,

S. For he hath done marvellous things :

T. His right hand and his holy arm hath gotten him the victory.

S. The Lord hath made known his salvation,

T. All the ends of the earth have seen the salvation of our God.

S. Sing unto the Lord with the harp :

T. With the harp and the voice of a psalm.

S. Serve the Lord with gladness ;

T. Come before his presence with singing.

S. Make a joyful noise unto the Lord, all the earth.

T. Know ye that the Lord he is God :

S. It is he that hath made us, and not we ourselves ;

T. We are his people, and the sheep of his pasture.

All. So we thy people and sheep of thy pasture will give thee thanks forever : we will show forth thy praise to all generations.

EXERCISE XL.

SPRING AND SUMMER.

Teacher. Lo, the winter is past, the rain is over and gone.

School. The flowers appear on the earth:

T. The time of the singing birds is come,

S. And the voice of the turtle is heard in our land.

T. God gives us rain from heaven and fruitful seasons,

S. Filling our hearts with joy and gladness.

T. Thou hast set all the borders of the earth;

S. Thou hast made summer and winter.

T. He giveth rain upon the earth and sendeth waters upon the fields.

S. He withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

T. He maketh small the drops of water;

S. Which the clouds do drop and distil upon man abundantly;

T. To cause it to rain upon the earth where no man is;

S. On the wilderness wherein there is no man.

T. To satisfy the desolate and waste ground,

S. And to cause the bud of the tender herb to spring forth.

T. Who can number the clouds in wisdom ?

S. Or who can stay the bottles of heaven ?

T. Thou visitest the earth and waterest it :

S. Thou preparest them corn when thou hast so provided for it.

T. Thou waterest the ridges thereof abundantly :

S. Thou settlest the furrows thereof ;

T. Thou makest it soft with showers ;

S. Thou blessest the springing thereof.

T. He causeth vapors to ascend from the ends of the earth ;

S. He maketh lightnings for the rain :

T. He bringeth the wind out of his treasuries.

S. He maketh weight for the winds, and weigheth the water by measure.

T. By his knowledge the depths are broken up,

S. And the clouds drop down the dew.

T. The voice of the Lord is upon the waters,

S. The God of glory thundereth ;

T. The voice of the Lord is powerful ;

S. The voice of the Lord is full of majesty.

T. The voice of thy thunder was in the heavens,

S. The lightnings lightened the world.

T. And it shall come to pass, when I bring a cloud over the earth,

S. That the bow shall be seen in the cloud.

T. And I will remember my covenant which is between me and you and every living creature of all flesh;

S. And the waters shall no more become a flood to destroy all flesh.

All. Blessed be the name of God forever and ever: for wisdom and might are his.

He changeth the times and the seasons:

He giveth wisdom to the wise and knowledge to them that know understanding.

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EXERCISE XLI.

AUTUMN AND WINTER.

Teacher. The earth is the Lord's and the fulness thereof;

School. The world, and they that dwell therein.

T. Thou crownest the year with thy goodness,

S. And thy paths drop fatness.

T. They drop upon the pastures of the wilderness, *S.* And the hills rejoice on every side.

T. The pastures are clothed with flocks,

S. The valleys also are covered over with corn.

T. O Lord, thou preservest man and beast;

S. That thou givest them, they gather:

T. Thou openest thine hand, they are filled with good.

S. Fear not, O land; be glad and rejoice:

T. For the Lord will do great things.

S. The tree beareth her fruit, the fig-tree and the vine yieldeth her strength.

T. The grass withereth, the flower fadeth:

S. But the word of our God shall stand forever.

T. By the breath of God, frost is given:

S. And the breadth of the waters is straitened.

T. The waters are hid as with a stone,

S. And the face of the deep is frozen.

T. He saith to the snow, Be thou on the earth,

S. Likewise to the small rain and the great rain of his strength.

T. He giveth snow like wool;

S. He scattereth the hoar-frost like ashes.

T. Hast thou entered into the treasures of the snow?

S. Hast thou seen the treasures of the hail?

T. He casteth forth his ice like morsels:
S. Who can stand before his cold?
T. Praise the Lord from the earth;
S. Fire and hail; snow and vapor;
T. Stormy wind fulfilling his word.

All. While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, and day and night, shall not cease.

EXERCISE XLII.

OUR REFUGE IN TROUBLE.

Teacher. God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

The Lord of hosts is with us; the God of Jacob is our refuge.

The Lord redeemeth the soul of his servants,

School. And none of them that trust in him shall be desolate.

T. Affliction cometh not forth out of the dust,

S. Neither doth trouble spring out of the ground.

T. Whom the Lord loveth, he chasteneth;

S. Even as a father the son in whom he delighteth.

T. Now no chastening for the present seemeth to be joyous, but grievous:

S. Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

T. Behold I have refined thee, but not with silver:

S. I have chosen thee in the furnace of affliction.

T. The Lord will not cast off forever:

S. Though he cause grief, yet will he have compassion;

T. He doth not afflict willingly,

S. Nor grieve the children of men.

T. Like as a father pitieth his children,

S. So the Lord pitieth them that fear him.

T. Whether we live, we live unto the Lord,

S. And whether we die, we die unto the Lord;

All. Whether we live therefore, or die, we are the Lord's.

T. Blessed be God, even the Father of our Lord Jesus Christ, *S.* The Father of mercies and the God of all comfort;

T. Who comforteth us in all our tribulation,

S. That we may be able to comfort them which are in any trouble,

T. By the comfort wherewith we ourselves are comforted of God.

S. Who shall separate us from the love of God?

All. Neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

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EXERCISE XLIII.

THANKSGIVING

Teacher. Give thanks unto the Lord, call upon his name,

School. Make known his deeds among the people.

T. It is a good thing to give thanks unto the Lord, *S.* And to sing praises unto thy name, O Most High.

All. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

T. In everything give thanks:

S. For this is the will of God in Christ Jesus concerning you.

T. Blessed be the Lord God of Israel;

S. For he hath visited and redeemed his people.

T. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

S. Thanks be unto God for his unspeakable gift.

T. Blessed be the Lord because he hath heard my supplication.

S. Blessed be God, which hath not turned away my prayer nor his mercy from me.

T. O that men would praise the Lord for his goodness,

S. And for his wonderful works to the children of men.

T. I will sing unto the Lord because he hath dealt bountifully with me.

S. Because thy loving-kindness is better than life, my lips shall praise thee.

T. Bless the Lord, O my soul, and forget not all his benefits,

S. Who forgiveth all thine iniquities, *T.* Who healeth all thy diseases,

S. Who redeemeth thy life from destruction,

T. Who crowneth thee with loving-kindness and tender mercies.

All. O that men would praise the Lord for his goodness, and his wonderful works to the children of men.

T. What shall I render unto the Lord for all his benefits toward me?

S. I will take the cup of salvation, and call upon the name of the Lord.

All. O give thanks unto the Lord; for he is good; because his mercy endureth forever. Enter into his gates with thanksgiving, and into his courts with praise.

* * *

EXERCISE XLIV.

CHRISTMAS.

I.

Teacher. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

School. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

T. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

S. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

T. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

S. And suddenly there was with the angel a multitude of the heavenly host,

T. Praising God, and saying:

S. Glory to God in the highest, and on earth peace, good-will to men.

T. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.

S. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

T. Through the tender mercy of our God,

S. The dayspring from on high hath visited us.

T. To give light to them that sit in darkness and in the shadow of death,

S. To guide our feet into the way of peace.

T. His name shall endure forever: and men shall be blessed in him:

S. All nations shall call him blessed.

EXERCISE XLV.

CHRISTMAS.

II.

Teacher. Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold there came wise men from the East to Jerusalem,

School. Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

T. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

S. And when he had gathered all the chief priests and scribes together, he demanded of them where Christ should be born.

T. And they said, In Bethlehem of Judæa.

S. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

T. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

S. When they had heard the king, they departed; and, lo, the star which they saw in the east went before them till it came and stood over where the young child was.

T. When they saw the star, they rejoiced with exceeding great joy.

S. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him.

T. And when they had opened their treasures,

S. They presented unto him gifts: gold and frankincense and myrrh.

T. The gift of God is eternal life through Jesus Christ our Lord.

S. Thanks be unto God for his unspeakable gift.

All. Glory to God in the highest, and on earth peace, good-will to men.

EXERCISE XLVI.

NEW YEAR.

Teacher. Lord, thou hast been our dwelling-place in all generations.

School. Before the mountains were brought forth,

T. Or ever thou hadst formed the earth and the world,

S. Even from everlasting to everlasting thou art God.

T. A thousand years in thy sight are but as yesterday when it is past,

S. And as a watch in the night.

T. We spend our years as a tale that is told.

S. The days of our years are threescore years and ten;

T. And if by reason of strength they be fourscore years, yet is their strength labor and sorrow;

S. For it is soon cut off, and we fly away.

T. So teach us to number our days

S. That we may apply our hearts unto wisdom.

T. Of old hast thou laid the foundations of the earth, *S.* And the heavens are the work of thy hands.

T. They shall perish, but thou shalt endure,

S. Yea, all of them shall wax old like a garment;

T. As a vesture shalt thou fold them up and they shall be changed:

S. But thou art the same, and thy years shall have no end.

T. Happy is that people whose God is the Lord.

S Happy is he whose hope is in the Lord his God.

T. The mercy of the Lord is from everlasting to everlasting upon them that fear him,

S. And his righteousness unto children's children.

All. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Let the beauty of the Lord our God be upon us.

EXERCISE XLVII.

ETERNAL LIFE.

Teacher. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

School. And this is the promise that he hath promised us, even eternal life.

T. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt,

S. And where thieves break through and steal.

T. But lay up for yourselves treasures in heaven,

S. Where neither moth nor rust doth corrupt,

T. And where thieves do not break through nor steal.

S. For where your treasure is, there will your heart be also.

T. While we look not at the things which are seen,

S. But at the things which are not seen;

T. For the things which are seen are temporal,

S. But the things which are not seen are eternal.

T. Now we see through a glass darkly,

S. But then face to face.

T. Now I know but in part;

S. But then shall I know even as also I am known.

T. Then shall the righteous shine forth as the sun in the kingdom of their Father.

S. And God shall wipe away all tears from their eyes.

T. And there shall be no more death,

S. Neither sorrow nor crying,

T. Neither shall there be any more pain ;

S. For the former things are passed away.

T. The inhabitant shall not say, I am sick :

S. The people that dwell therein shall be forgiven their iniquity.

T. There shall be no night there ; and they need no candle, neither light of the sun :

S. For the Lord God giveth them light ; and they shall reign forever and ever.

T. They shall hunger no more,

S. Neither thirst any more :

T. For the Lamb which is in the midst of the throne shall feed them,

S. And shall lead them unto living fountains of waters.

T. Blessed are they that do his commandments,

S. That they may have right to the tree of life,

T. And may enter in through the gates into the city.

S. Thou wilt show me the path of life : in thy presence is fulness of joy ; at thy right hand are pleasures forevermore.

RESPONSIVE LESSONS.

[The following "Lessons" furnish interesting *subjects* for additional Responsive Exercises, either for secular or Sabbath Schools. They are here printed without specific responses, that they may be used by teachers or superintendents as circumstances or inclination may dictate.

They are also suggestive of the wealth of Bible truth contained in the following "Selections," from which new Exercises may be arranged as they are needed.]

LIGHT OF THE WORLD.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. — 1 John i. 5.

For with thee is the fountain of life: in thy light shall we see light. — Psalm xxxvi. 9.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain. — Psalm civ. 2.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. — John viii. 12.

Light is sown for the righteous, and gladness for the upright in heart. — Psalm xcvii. 11.

Unto the upright there ariseth light in the darkness. — Psalm cxii. 4 f. c.

For ye were sometime darkness, but now are ye light in the Lord: walk as children of light. — EPH. v. 8.

The path of the just is as the shining light, that shineth more and more unto the perfect day. — PROV. iv. 18.

Ye are the light of the world. A city that is set on a hill cannot be hid. — MATT. v. 14.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. — MATT. v. 16.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. — ROMANS xiii. 12.

Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. — ISA. lviii. 8.

Lord, lift thou up the light of thy countenance upon us. — PSALM iv. 6 l. c.

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. — PSALM xliii. 3.

All. Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.

. . . . .

Thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. — ISA. lx. 1, 18 l. c., 19.

WORDS OF JESUS.

I AM the good shepherd: the good shepherd giveth his life for the sheep.

. . . . .

I am the good shepherd, and know my sheep, and am known of mine.

. . . . .

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. — JOHN x. 11, 14, 16.

For the Son of man is come to seek and to save that which was lost. — LUKE xix. 10.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. — MATT. xi. 28 – 30.

For whosoever shall do the will of God, the same is my brother, and my sister, and mother. — MARK iii. 35.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. — LUKE xi. 9, 10.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — JOHN iii. 16.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. — LUKE xvi. 10.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. — JOHN iv. 14.

Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. — JOHN vi. 35.

Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward. — MARK ix. 41.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. — MARK x. 45.

They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance. — MARK ii. 17.

By this shall all men know that ye are my disciples. if ye have love one to another. — JOHN xiii. 35.

If ye love me, keep my commandments. — JOHN xiv. 15.

JESUS AND THE LITTLE ONES.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them. — Mark x. 13–16.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. — Matt. xviii. 10, 14.

And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. — MARK ix. 33-37, 42.

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BIBLE BENEFICENCE.

EVERY good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. — JAMES i. 17.

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. — DEUT. xvi. 17.

The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land. — DEUT. xv. 11.

Cast thy bread upon the waters, for thou shalt find it after many days.

Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. — ECCL. xi. 1, 2.

The liberal deviseth liberal things; and by liberal things shall he stand. — ISA. xxxii. 8.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. — Isa. lviii. 10.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. — Isa. lviii. 11.

The liberal soul shall be made fat: and he that watereth shall be watered also himself. — Prov. xi. 25.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. — Prov. xiii. 7.

Honor the Lord with thy substance, and with the first-fruits of all thine increase.

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. — Prov. iii. 9, 10.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again. — Luke vi. 38.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. — 2 Cor. ix. 6, 7.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. — 1 Cor. xvi. 2.

Bear ye one another's burdens, and so fulfil the law of Christ. — Gal. vi. 2.

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THE CROWN OF GLORY.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people. — Isa. xxviii. 5.

Be thou faithful unto death, and I will give thee a crown of life. — Rev. ii. 10 l. c.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. — Isa. lxii. 3.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. — James i. 12.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. — 1 Peter v. 4.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. — 2 Tim. iv. 8.

GOD OUR KING.

God is the King of all the earth. — Psalm xlvii. 7 f. c.

The Lord is King for ever and ever. — Psalm x. 16 f. c.

Sing praises to God, sing praises: sing praises unto our King, sing praises. — Psalm xlvii. 6.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory?

The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory?

The Lord of hosts, he is the King of glory. — Psalm xxiv. 7–10.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honor come of thee, and thou reignest over all; and in thy hand is power and might: and in thy hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee, and praise thy glorious name. — 1 Chron. xxix. 11, 12, 13.

OLD TESTAMENT.

SELECTION I.

GENESIS I. 1–31, and II. 1–3.

IN the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

SELECTION II.

GENESIS VI. 5-22.

AND God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the Lord.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

And Noah begat three sons, Shem, Ham, and Japheth.

The earth also was corrupt before God; and the earth was filled with violence.

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

SELECTION III.

Genesis vii.

And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth,

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

All in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And the waters prevailed upon the earth a hundred and fifty days.

SELECTION IV.

Genesis viii.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark.

And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

And in the second month, on the seventh and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying,

Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Bring forth with thee every living thing that is with thee, of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons, and his wife, and his sons' wives with him:

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

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SELECTION V.

GENESIS IX. 1–17, 28, 29.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

But flesh with the life thereof, which is the blood thereof, shall ye not eat.

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying,

And I, behold, I establish my covenant with you, and with your seed after you;

And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that a bow shall be seen in the cloud:

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

. . . . .

And Noah lived after the flood three hundred and fifty years.

And all the days of Noah were nine hundred and fifty years: and he died.

SELECTION VI.

Exodus xix. 1–13; 16–25.

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes,

And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

. . . . .

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.

So Moses went down unto the people, and spake unto them.

SELECTION VII.

Exodus xx. 1–23.

And God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

SELECTION VIII.

Psalm i.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

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SELECTION IX.

Psalm iii.

Lord, how are they increased that trouble me! many are they that rise up against me.

Many there be which say of my soul, There is no help for him in God. Selah.

But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

I laid me down and slept; I awaked; for the Lord sustained me.

I will not be afraid of ten thousands of people, that have set themselves against me round about.

Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

SELECTION X.

Psalm iv.

Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

Offer the sacrifices of righteousness, and put your trust in the Lord.

There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

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SELECTION XI.

PSALM VIII.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth!

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SELECTION XII.

PSALM X.

WHY standest thou afar off, O Lord? why hidest thou thyself in times of trouble?

The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

He hath said in his heart, I shall not be moved: for I shall never be in adversity.

His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

He croucheth, and humbleth himself, that the poor may fall by his strong ones.

He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

Arise, O Lord; O God, lift up thine hand: forget not the humble.

Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

The Lord is King for ever and ever: the heathen are perished out of his land.

Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

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SELECTION XIII.

Psalm xv.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

SELECTION XIV.

PSALM XVIII. 1–4; 6–36; 46–50.

I WILL love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

. . . . .

In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down: and darkness was under his feet.

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

At the brightness that was before him his thick clouds passed, hail-stones and coals of fire.

The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

He sent from above, he took me, he drew me out of many waters.

He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

They prevented me in the day of my calamity: but the Lord was my stay.

He brought me forth also into a large place; he delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

For I have kept the ways of the Lord, and have not wickedly departed from my God.

For all his judgments were before me, and I did not put away his statutes from me.

I was also upright before him, and I kept myself from mine iniquity.

Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright;

With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.

For thou wilt save the afflicted people; but wilt bring down high looks.

For thou wilt light my candle: the Lord my God will enlighten my darkness.

For by thee I have run through a troop; and by my God have I leaped over a wall.

As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.

For who is God save the Lord? or who is a rock save our God?

It is God that girdeth me with strength, and maketh my way perfect.

He maketh my feet like hinds' feet, and setteth me upon my high places.

He teacheth my hands to war, so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

Thou hast enlarged my steps under me, that my feet did not slip.

. . . . .

The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted.

It is God that avengeth me, and subdueth the people unto me.

He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed for evermore.

SELECTION XV.

PSALM XIX.

THE heavens declare the glory of God; and the firmament showeth his handiwork.

Day unto day uttereth speech, and night unto night showeth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

SELECTION XVI.

PSALM XXIII.

THE Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

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SELECTION XVII.

PSALM XXIV.

THE earth is the Lord's, and the fulness thereof; the world and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

SELECTION XVIII.

Psalm xxvii.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though a host should encamp against me. my heart shall not fear: though war should rise against me, in this will I be confident.

One thing I have desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

SELECTION XIX.

PSALM XXXII.

BLESSED is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

SELECTION XX.

Psalm xxxiii.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.

Sing unto him a new song; play skilfully with a loud noise.

For the word of the Lord is right; and all his works are done in truth.

He loveth righteousness and judgment the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

He gathered the waters of the sea together as a heap: he layeth up the depth in storehouses.

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

For he spake, and it was done; he commanded, and it stood fast.

The Lord bringeth the counsel of the heathen to naught: he maketh the devices of the people of none effect.

The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

The Lord looketh from heaven: he beholdeth all the sons of men.

From the place of his habitation he looketh upon all the inhabitants of the earth.

He fashioneth their hearts alike; he considereth all their works.

There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.

A horse is a vain thing for safety: neither shall he deliver any by his great strength.

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;

To deliver their souls from death, and to keep them alive in famine.

Our soul waiteth for the Lord: he is our help and our shield.

For our heart shall rejoice in him, because we have trusted in his holy name.

Let thy mercy, O Lord, be upon us, according as we hope in thee.

SELECTION XXI.

Psalm xxxiv.

I will bless the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened: and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: blessed is the man that trusteth in him.

O fear the Lord, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

SELECTION XXII.

Psalm xxxvi.

The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life; in thy light shall we see light.

O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

Let not the foot of pride come against me, and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

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SELECTION XXIII.

Psalm xxxvii. 1-11; 23-37.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

. . . . .

The steps of a good man are ordered by the Lord: and he delighteth in his way.

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell for evermore.

For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

The law of his God is in his heart; none of his steps shall slide.

The wicked watcheth the righteous, and seeketh to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a green bay-tree.

Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright; for the end of that man is peace.

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SELECTION XXIV.

PSALM XL. 1-13; 16, 17.

I WAITED patiently for the Lord; and he inclined unto me, and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me.

I delight to do thy will, O my God: yea, thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

Withhold not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

. . . . .

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

SELECTION XXV.

Psalm xlii. 1-11.

As the hart panteth after the water-brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

SELECTION XXVI.

PSALM XLVI.

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Come, behold the works of the Lord, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God: I will be exalted among the heathen. I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

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SELECTION XXVII.

Psalm xlviii. 1-5; 7-14.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

For, lo, the kings were assembled, they passed by together.

They saw it, and so they marvelled; they were troubled, and hasted away.

. . . . .

Thou breakest the ships of Tarshish with an east wind.

As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

We have thought of thy loving-kindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following.

For this God is our God for ever and ever: he will be our guide even unto death.

SELECTION XXVIII.

Psalm LI.

Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then I will teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; and my mouth shall show forth thy praise.

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering; then shall they offer bullocks upon thine altar.

SELECTION XXIX.

Psalm lxii.

Truly my soul waiteth upon God: from him cometh my salvation.

He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

My soul, wait thou only upon God; for my expectation is from him.

He only is my rock and my salvation: he is my defence; I shall not be moved.

In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

God hath spoken once; twice have I heard this; that power belongeth unto God.

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

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SELECTION XXX.

Psalm lxiii.

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

To see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy loving-kindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live: I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

When I remember thee upon my bed, and meditate on thee in the night watches.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee: thy right hand upholdeth me.

But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

They shall fall by the sword: they shall be a portion for foxes.

But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

SELECTION XXXI.

PSALM LXV.

PRAISE waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Which by his strength setteth fast the mountains; being girded with power:

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

SELECTION XXXII.

PSALM LXVI.

MAKE a joyful noise unto God, all ye lands :

Sing forth the honor of his name : make his praise glorious.

Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

All the earth shall worship thee, and shall sing unto thee ; they shall sing to thy name. Selah.

Come and see the works of God : he is terrible in his doing toward the children of men.

He turned the sea into dry land : they went through the flood on foot : there did we rejoice in him.

He ruleth by his power for ever ; his eyes behold the nations : let not the rebellious exalt themselves. Selah.

O bless our God, ye people, and make the voice of his praise to be heard :

Which holdeth our soul in life, and suffereth not our feet to be moved.

For thou, O God, hast proved us : thou hast tried us, as silver is tried.

Thou broughtest us into the net ; thou laidst affliction upon our loins.

Thou hast caused men to ride over our heads ; we went through fire and through water : but thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: I will pay thee my vows,

Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

I cried unto him with my mouth, and he was extolled with my tongue.

If I regard iniquity in my heart, the Lord will not hear me:

But verily God hath heard me: he hath attended to the voice of my prayer.

Blessed be God, which hath not turned away my prayer, nor his mercy from me.

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SELECTION XXXIII.

Psalm lxxiii. 1–26.

Truly God is good to Israel, even to such as are of a clean heart.

But as for me, my feet were almost gone; my steps had wellnigh slipped.

For I was envious at the foolish, when I saw the prosperity of the wicked.

For there are no bands in their death: but their strength is firm.

They are not in trouble as other men; neither are they plagued like other men.

Therefore pride compasseth them about as a chain; violence covereth them as a garment.

Their eyes stand out with fatness: they have more than heart could wish.

They are corrupt, and speak wickedly concerning oppression: they speak loftily.

They set their mouth against the heavens, and their tongue walketh through the earth.

Therefore his people return hither: and waters of a full cup are wrung out to them.

And they say, How doth God know? and is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world; they increase in riches.

Verily I have cleansed my heart in vain, and washed my hands in innocency.

For all the day long have I been plagued, and chastened every morning.

If I say, I will speak thus; behold, I should offend against the generation of thy children.

When I thought to know this, it was too painful for me;

Until I went into the sanctuary of God; then understood I their end.

Surely thou didst set them in slippery places: thou castedst them down into destruction.

How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

Thus my heart was grieved, and I was pricked in my reins.

So foolish was I, and ignorant: I was as a beast before thee.

Nevertheless I am continually with thee: thou hast holden me by my right hand.

Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

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SELECTION XXXIV.

Psalm xc.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

SELECTION XXXV.

Psalm xci.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble ; I will deliver him, and honor him.

With long life will I satisfy him, and show him my salvation.

SELECTION XXXVI.

Psalm xciii.

The Lord reigneth, he is clothed with majesty ; the Lord is clothed with strength, wherewith he hath girded himself : the world also is established, that it cannot be moved.

Thy throne is established of old : thou art from everlasting.

The floods have lifted up, O Lord, the floods have lifted up their voice ; the floods lift up their waves.

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

Thy testimonies are very sure : holiness becometh thy house, O Lord, for ever.

SELECTION XXXVII.

Psalm xciv. 1–22.

O Lord God, to whom vengeance belongeth ; O God, to whom vengeance belongeth, show thyself.

Lift up thyself, thou Judge of the earth : render a reward to the proud.

Lord, how long shall the wicked, how long shall the wicked triumph?

How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

They break in pieces thy people, O Lord, and afflict thine heritage.

They slay the widow and the stranger, and murder the fatherless.

Yet they say, the Lord shall not see, neither shall the God of Jacob regard it.

Understand, ye brutish among the people : and ye fools, when will ye be wise?

He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

The Lord knoweth the thoughts of man, that they are vanity

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law ;

That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

For the Lord will not cast off his people, neither will he forsake his inheritance.

But judgment shall return unto righteousness : and all the upright in heart shall follow it.

Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?

Unless the Lord had been my help, my soul had almost dwelt in silence.

When I said, My foot slippeth ; thy mercy, O Lord, held me up.

In the multitude of my thoughts within me thy comforts delight my soul.

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

They gather themselves together against the soul of the righteous, and condemn the innocent blood.

But the Lord is my defence ; and my God is the rock of my refuge.

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SELECTION XXXVIII.

Psalm xcv.

O come, let us sing unto the Lord : let us make a joyful noise to the Rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

For the Lord is a great God, and a great King above all gods.

In his hand are the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our maker.

For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice,

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

When your fathers tempted me, proved me, and saw my work.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

Unto whom I sware in my wrath that they should not enter into my rest.

SELECTION XXXIX.

PSALM XCVI.

O SING unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, bless his name; show forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord is great, and greatly to be praised; he is to be feared above all gods.

For all the gods of the nations are idols: but the Lord made the heavens.

Honor and majesty are before him: strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

O worship the Lord in the beauty of holiness: fear before him, all the earth.

Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

SELECTION XL.

PSALM LXI.

HEAR my cry, O God; attend unto my prayer.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.

For thou hast been a shelter for me, and a strong tower from the enemy.

I will abide in thy tabernacle for ever; I will trust in the covert of thy wings. Selah.

For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

Thou wilt prolong the king's life; and his years as many generations.

He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

So will I sing praise unto thy name for ever, that I may daily perform my vows.

SELECTION XLI.

PSALM XCVII.

THE Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

A fire goeth before him, and burneth up his enemies round about.

His lightnings enlightened the world: the earth saw, and trembled.

The hills melted like wax at the presence of the

Lord, at the presence of the Lord of the whole earth.

The heavens declare his righteousness, and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

For thou, Lord, art high above all the earth: thou art exalted far above all gods.

Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

SELECTION XLII.

Psalm xcviii.

O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

With trumpets and sound of cornet make a joyful noise before the Lord, the King.

Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Let the floods clap their hands: let the hills be joyful together

Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

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SELECTION XLIII.

Psalm c.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

SELECTION XLIV.

PSALM CIII.

BLESS the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases:

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

SELECTION XLV.

Psalm cv.

O give thanks unto the Lord; call upon his name: make known his deeds among the people.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength: seek his face evermore.

Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

O ye seed of Abraham his servant, ye children of Jacob his chosen.

He is the Lord our God: his judgments are in all the earth.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

Which covenant he made with Abraham, and his oath unto Isaac;

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

When they were but a few men in number; yea, very few, and strangers in it.

When they went from one nation to another, from one kingdom to another people;

He suffered no man to do them wrong: yea, he reproved kings for their sakes;

Saying, Touch not mine anointed, and do my prophets no harm.

Moreover he called for a famine upon the land: he brake the whole staff of bread.

He sent a man before them, even Joseph, who was sold for a servant:

Whose feet they hurt with fetters: he was laid in iron:

Until the time that his word came: the word of the Lord tried him.

The king sent and loosed him; even the ruler of the people, and let him go free.

He made him lord of his house, and ruler of all his substance:

To bind his princes at his pleasure; and teach his senators wisdom.

Israel also came into Egypt; and Jacob sojourned in the land of Ham.

And he increased his people greatly; and made them stronger than their enemies.

He turned their heart to hate his people, to deal subtilely with his servants.

He sent Moses his servant; and Aaron whom he had chosen.

They showed his signs among them, and wonders in the land of Ham.

He sent darkness, and made it dark; and they rebelled not against his word.

He turned their waters into blood, and slew their fish

Their land brought forth frogs in abundance, in the chambers of their kings.

He spake, and there came divers sorts of flies, and lice in all their coasts.

He gave them hail for rain, and flaming fire in their land.

He smote their vines also and their fig-trees; and brake the trees of their coasts.

He spake, and the locusts came, and caterpillars, and that without number,

And did eat up all the herbs in their land, and devoured the fruit of their ground.

He smote also all the first-born in their land, the chief of all their strength.

He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

Egypt was glad when they departed: for the fear of them fell upon them.

He spread a cloud for a covering; and fire to give light in the night.

The people asked, and he brought quails, and satisfied them with the bread of heaven.

He opened the rock, and the waters gushed out; they ran in the dry places like a river.

For he remembered his holy promise, and Abraham his servant.

And he brought forth his people with joy, and his chosen with gladness:

And gave them the lands of the heathen: and they inherited the labor of the people;

That they might observe his statutes, and keep his laws. Praise ye the Lord.

SELECTION XLVI.

PSALM CXI.

PRAISE ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

The works of the Lord are great, sought out of all them that have pleasure therein.

His work is honorable and glorious: and his righteousness endureth for ever.

He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.

He hath given meat unto them that fear him: he will ever be mindful of his covenant.

He hath showed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment; all his commandments are sure.

They stand fast for ever and ever, and are done in truth and uprightness.

He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

SELECTION XLVII.

Psalm cxii. 1–9.

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Wealth and riches shall be in his house: and his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

A good man showeth favor, and lendeth: he will guide his affairs with discretion.

Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

His heart is established, he shall not be afraid, until he see his desire upon his enemies.

He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honor.

SELECTION XLVIII.

PSALM CXIX. 1–15.

BLESSED are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep his testimonies, and that seek him with the whole heart.

They also do no iniquity : they walk in his ways.

Thou hast commanded us to keep thy precepts diligently.

O that my ways were directed to keep thy statutes!

Then shall I not be ashamed, when I have respect unto all thy commandments.

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

I will keep thy statutes : O forsake me not utterly.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

With my whole heart have I sought thee : O let me not wander from thy commandments.

Thy word have I hid in mine heart, that I might not sin against thee.

Blessed art thou, O Lord : teach me thy statutes.

With my lips have I declared all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies, as much as in all riches.

I will meditate in thy precepts, and have respect unto thy ways.

SELECTION XLIX.

PSALM CXIX. 89-112.

For ever, O Lord, thy word is settled in heaven.

Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

They continue this day according to thine ordinances: for all are thy servants.

Unless thy law had been my delights, I should then have perished in mine affliction.

I will never forget thy precepts: for with them thou hast quickened me.

I am thine, save me; for I have sought thy precepts.

The wicked have waited for me to destroy me: but I will consider thy testimonies.

I have seen an end of all perfection: but thy commandment is exceeding broad.

O how love I thy law! it is my meditation all the day.

Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me.

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts.

I have refrained my feet from every evil way, that I might keep thy word.

I have not departed from thy judgments: for thou hast taught me.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.

Through thy precepts I get understanding: therefore I hate every false way.

Thy word is a lamp unto my feet, and a light unto my path.

I have sworn, and I will perform it, that I will keep thy righteous judgments.

I am afflicted very much: quicken me, O Lord, according unto thy word.

Accept, I beseech thee, the free-will offerings of my mouth, O Lord, and teach me thy judgments.

My soul is continually in my hand: yet do I not forget thy law.

The wicked have laid a snare for me: yet I erred not from thy precepts.

Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart.

I have inclined mine heart to perform thy statutes always, even unto the end.

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SELECTION L.

Psalm cxxx.

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

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SELECTION LI.

Psalm cxxxiii.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

SELECTION LII.

Psalm cxxxviii.

I will praise thee with my whole heart: before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.

In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever; forsake not the works of thine own hands.

SELECTION LIII.

Psalm cxxxix.

O Lord, thou hast searched me, and known me.

Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

For thou hast possessed my reins: thou hast covered me in my mother's womb.

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Surely thou wilt slay the wicked, O God: depart from me, therefore, ye bloody men.

For they speak against thee wickedly, and thine enemies take thy name in vain.

Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

I hate them with perfect hatred: I count them mine enemies.

Search me, O God, and know my heart: try me, and know my thoughts:

And see if there be any wicked way in me, and lead me in the way everlasting.

SELECTION LIV.

PSALM CXLV.

I WILL extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

The Lord is good to all: and his tender mercies are over all his works.

All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

The eyes of all wait upon thee; and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord preserveth all them that love him: but all the wicked will he destroy.

My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

SELECTION LV.

PSALM CXLVII.

PRAISE ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

He healeth the broken in heart, and bindeth up their wounds.

He telleth the number of the stars: he calleth them all by their names.

Great is our Lord, and of great power: his understanding is infinite.

The Lord lifteth up the meek: he casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Zion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth: his word runneth very swiftly.

He giveth snow like wool: he scattereth the hoarfrost like ashes.

He casteth forth his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He showeth his work unto Jacob, his statutes and his judgments unto Israel.

He hath not dealt so with any nation: and as for his judgments they have not known them. Praise ye the Lord.

SELECTION LVI.

Psalm cxlviii.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord: for he commanded, and they were created.

He hath also established them for ever and ever: he hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons, and all deeps:

Fire, and hail; snow, and vapor; stormy wind fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children:

Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.

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SELECTION LVII.

PROVERBS I. 1–19.

THE proverbs of Solomon the son of David, king of Israel.

To know wisdom and instruction; to perceive the words of understanding;

To receive the instruction of wisdom, justice, and judgment, and equity;

To give subtilty to the simple, to the young man knowledge and discretion.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

My son, hear the instruction of thy father, and forsake not the law of thy mother:

For they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not.

If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

We shall find all precious substance, we shall fill our houses with spoil:

Cast in thy lot among us; let us all have one purse:

My son, walk not thou in the way with them; refrain thy foot from their path:

For their feet run to evil, and make haste to shed blood.

Surely in vain the net is spread in the sight of any bird.

And they lay wait for their own blood; they lurk privily for their own lives.

So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

SELECTION LVIII.

PROVERBS III. 1–20.

MY son, forget not my law; but let thy heart keep my commandments:

For length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

So shalt thou find favor and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord, and depart from evil.

It shall be health to thy navel, and marrow to thy bones.

Honor the Lord with thy substance, and with the first-fruits of all thine increase:

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the Lord; neither be weary of his correction:

For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding.

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honor.

Her ways are ways of pleasantness, and all her paths are peace.

She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

By his knowledge the depths are broken up, and the clouds drop down the dew.

SELECTION LIX.

PROVERBS IV. 1–19.

HEAR, ye children, the instruction of a father, and attend to know understanding.

For I give you good doctrine, forsake ye not my law.

For I was my father's son, tender and only beloved in the sight of my mother.

He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honor when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

I have taught thee in the way of wisdom; I have led thee in right paths.

When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

Take fast hold of instruction; let her not go: keep her; for she is thy life.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.

For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

For they eat the bread of wickedness, and drink the wine of violence.

But the path of the just is as the shining light, that shineth more and more unto the perfect day.

The way of the wicked is as darkness: they know not at what they stumble.

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SELECTION LX.

Proverbs vi. 1-23.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

Give not sleep to thine eyes, nor slumber to thine eyelids.

Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth, and thy want as an armed man.

A naughty person, a wicked man, walketh with a froward mouth.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the Lord hate; yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

A heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.

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SELECTION LXI.

PROVERBS X. 1–22.

A WISE son maketh a glad father: but a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing: but righteousness delivereth from death.

The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

The memory of the just is blessed: but the name of the wicked shall rot.

The wise in heart will receive commandments: but a prating fool shall fall.

He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

He that winketh with the eye causeth sorrow: but a prating fool shall fall.

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

Hatred stirreth up strifes: but love covereth all sins.

In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

Wise men lay up knowledge: but the mouth of the foolish is near destruction.

The rich man's wealth is his strong city: the destruction of the poor is their poverty.

The labor of the righteous tendeth to life: the fruit of the wicked to sin.

He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

The tongue of the just is as choice silver: the heart of the wicked is little worth.

The lips of the righteous feed many: but fools die for want of wisdom.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

SELECTION LXII.

PROVERBS XI. 1-21.

A FALSE balance is abomination to the Lord: but a just weight is his delight.

When pride cometh, then cometh shame: but with the lowly is wisdom.

The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

Riches profit not in the day of wrath: but righteousness delivereth from death.

The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

The righteous is delivered out of trouble, and the wicked cometh in his stead.

A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.

A gracious woman retaineth honor: and strong men retain riches.

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

SELECTION LXIII.

PROVERBS XIII. 1–17.

A WISE son heareth his father's instruction: but a scorner heareth not rebuke.

A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

The ransom of a man's life are his riches: but the poor heareth not rebuke.

The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

Only by pride cometh contention: but with the well-advised is wisdom.

Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase.

Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

The law of the wise is a fountain of life, to depart from the snares of death.

Good understanding giveth favor: but the way of transgressors is hard.

Every prudent man dealeth with knowledge: but a fool layeth open his folly.

A wicked messenger falleth into mischief: but a faithful ambassador is health.

SELECTION LXIV.

PROVERBS XIV. 1–27.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

A faithful witness will not lie: but a false witness will utter lies.

A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

The wisdom of the prudent is to understand his ay: but the folly of fools is deceit.

Fools make a mock at sin: but among the righteous there is favor.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

The simple believeth every word: but the prudent man looketh well to his going.

A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

The simple inherit folly: but the prudent are crowned with knowledge.

The evil bow before the good; and the wicked at the gates of the righteous.

The poor is hated even of his own neighbor: but the rich hath many friends.

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.

Do they not err that devise evil? but mercy and truth shall be to them that devise good.

In all labor there is profit: but the talk of the lips tendeth only to penury.

The crown of the wise is their riches: but the foolishness of fools is folly.

A true witness delivereth souls: but a deceitful witness speaketh lies.

In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

The fear of the Lord is a fountain of life, to depart from the snares of death.

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SELECTION LXV.

PROVERBS XVI. 7–25.

WHEN a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Better is a little with righteousness, than great revenues without right.

A man's heart deviseth his way: but the Lord directeth his steps.

A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

A just weight and balance are the Lord's: all the weights of the bag are his work.

It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

Righteous lips are the delight of kings; and they love him that speaketh right.

The wrath of a king is as messengers of death: but a wise man will pacify it.

In the light of the king's countenance is life; and his favor is as a cloud of the latter rain.

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

Pride goeth before destruction, and a haughty spirit before a fall.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly.

The heart of the wise teacheth his mouth, and addeth learning to his lips.

Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.

There is a way that seemeth right unto a man; but the end thereof are the ways of death.

SELECTION LXVI.

PROVERBS XVIII. 1–24.

THROUGH desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

A fool hath no delight in understanding, but that his heart may discover itself.

When the wicked cometh, then cometh also contempt, and with ignominy reproach.

The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

A fool's lips enter into contention, and his mouth calleth for strokes.

A fool's mouth is his destruction, and his lips are the snare of his soul.

The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.

He also that is slothful in his work is brother to him that is a great waster.

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

The rich man's wealth is his strong city, and as a high wall in his own conceit.

Before destruction the heart of man is haughty; and before honor is humility.

He that answereth a matter before he heareth it, it is folly and shame unto him.

The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

A man's gift maketh room for him, and bringeth him before great men.

He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.

The lot causeth contentions to cease, and parteth between the mighty.

A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.

The poor useth entreaties; but the rich answereth roughly.

A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.

SELECTION LXVII.

PROVERBS XIX. 1–25.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

The foolishness of man perverteth his way: and his heart fretteth against the Lord.

Wealth maketh many friends; but the poor is separated from his neighbor.

A false witness shall not be unpunished; and he that speaketh lies shall not escape.

Many will entreat the favor of the prince: and every man is a friend to him that giveth gifts.

All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

A false witness shall not be unpunished; and he that speaketh lies shall perish.

Delight is not seemly for a fool; much less for a servant to have rule over princes.

The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

The king's wrath is as the roaring of a lion; but his favor is as dew upon the grass.

A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

House and riches are the inheritance of fathers: and a prudent wife is from the Lord.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

The desire of a man is his kindness: and a poor man is better than a liar.

The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

SELECTION LXVIII.

PROVERBS XX. 1-24.

WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

It is an honor for a man to cease from strife: but every fool will be meddling.

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

Most men will proclaim every one his own goodness: but a faithful man who can find?

The just man walketh in his integrity: his children are blessed after him.

A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

Who can say, I have made my heart clean, I am pure from my sin?

Divers weights, and divers measures, both of them are alike abomination to the Lord.

Even a child is known by his doings, whether his work be pure, and whether it be right.

The hearing ear, and the seeing eye, the Lord hath made even both of them.

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

Every purpose is established by counsel: and with good advice make war.

He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

Divers weights are an abomination unto the Lord; and a false balance is not good.

Man's goings are of the Lord; how can a man then understand his own way?

SELECTION LXIX.

PROVERBS XXV. 8–28.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame.

Debate thy cause with thy neighbor himself; and discover not a secret to another:

Lest he that heareth it put thee to shame, and thine infamy turn not away.

A word fitly spoken is like apples of gold in pictures of silver.

As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

Whoso boasteth himself of a false gift is like clouds and wind without rain.

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee.

A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

The north-wind driveth away rain: so doth an angry countenance a backbiting tongue.

It is better to dwell in the corner of the house-top, than with a brawling woman and in a wide house.

As cold waters to a thirsty soul, so is good news from a far country.

A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

It is not good to eat much honey: so for men to search their own glory is not glory.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.

SELECTION LXX.

PROVERBS XXVIII. 1–24.

THE wicked flee when no man pursueth: but the righteous are bold as a lion.

For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

They that forsake the law praise the wicked: but such as keep the law contend with them.

Evil men understand not judgment: but they that seek the Lord understand all things.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.

As a roaring lion, and a ranging bear, so is a wicked ruler over the poor people.

The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

To have respect of persons is not good: for, for a piece of bread that man will transgress.

He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue.

Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

SELECTION LXXI.

ISAIAH LV.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

NEW TESTAMENT.

SELECTION I.

John i. 1–18.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness, and the darkness comprehended it not.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

And of his fulness have all we received, and grace for grace.

For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

SELECTION II.

MATTHEW II.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

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SELECTION III.

LUKE II. 40–52.

AND the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favor with God and man.

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SELECTION IV.

JOHN I. 19-36.

AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

He said, I am the voice of one crying in the wilder ness, Make straight the way of the Lord, as said the prophet Esaias.

And they which were sent were of the Pharisees.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

Again the next day after, John stood, and two of his disciples;

And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

SELECTION V.

LUKE IV. 1–13.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence :

For it is written, He shall give his angels charge over thee, to keep thee :

And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

And when the devil had ended all the temptation, he departed from him for a season.

SELECTION VI.

Luke iv. 14–24 ; 40–44.

And Jesus returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about.

And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this Scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

And he said, Verily I say unto you, No prophet is accepted in his own country.

. . . . .

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ.

And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

And he preached in the synagogues of Galilee.

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SELECTION VII.

MATTHEW V. 1–16.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

SELECTION VIII.

MATTHEW V. 33-48.

YE have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

SELECTION IX.

MATTHEW VI. 1–18.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

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SELECTION X.

MATTHEW VI. 19–34.

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

SELECTION XI.

MATTHEW VII. 1–12.

JUDGE not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

SELECTION XII.

MATTHEW VII. 24–29.

WHOSOEVER heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.

For he taught them as one having authority, and not as the scribes.

SELECTION XIII.

LUKE VII. 1–23, VIII. 22–25.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

For he loveth our nation, and he hath built us a synagogue.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof;

Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard these things, he marvelled at him, and turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak: and he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

And this rumor of him went forth throughout all Judea, and throughout all the region round about.

And the disciples of John showed him of all these things.

And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another?

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

And in that same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight.

Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in me.

. . . . .

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

SELECTION XIV.

MATTHEW IX. 1-13, 18, 19, 23-38.

AND he entered into a ship, and passed over, and came into his own city.

And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house.

But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

. . . . .

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and so did his disciples.

. . . . .

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the hand, and the maid arose.

And the fame hereof went abroad into all that land.

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil.

And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

But the Pharisees said, He casteth out devils through the prince of the devils.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

SELECTION XV.

LUKE xi. 1-13.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say, Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

For a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

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SELECTION XVI.

MATTHEW X. 29–42.

ARE not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

SELECTION XVII

Mark iv. 1-10, 13-25.

And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

And he taught them many things by parables, and said unto them in his doctrine,

Hearken; Behold, there went out a sower to sow:

And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

But when the sun was up, it was scorched; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.

And he said unto them, He that hath ears to hear, let him hear.

And when he was alone, they that were about him with the twelve asked of him the parable.

. . . . .

And he said unto them, Know ye not this parable? and how then will ye know all parables?

The sower soweth the word.

And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

And these are they which are sown among thorns; such as hear the word,

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

If any man have ears to hear, let him hear.

And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

SELECTION XVIII.

MARK VI. 30 – 56.

AND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

And they departed into a desert place by ship privately.

And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

And he commanded them to make all sit down by companies upon the green grass.

And they sat down in ranks, by hundreds and by fifties.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

And they did all eat, and were filled.

And they took up twelve baskets full of the fragments, and of the fishes.

And they that did eat of the loaves were about five thousand men.

And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

And when he had sent them away, he departed into a mountain to pray.

And when even was come, the ship was in the midst of the sea, and he alone on the land.

And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

(For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

For they considered not the miracle of the loaves; for their heart was hardened.

And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

And when they were come out of the ship, straightway they knew him,

And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

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SELECTION XIX.

Luke xii. 13–40.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

And he said unto him, Man, who made me a judge or a divider over you?

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

And which of you with taking thought can add to his stature one cubit?

If ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

SELECTION XX.

LUKE XV. 11–32.

AND he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

SELECTION XXI.

Mark xii. 28–34.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he :

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

SELECTION XXII.

Luke x. 25 – 37.

And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbor?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

SELECTION XXIII.

LUKE VII. 36–50.

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now, when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

And he said to the woman, Thy faith hath saved thee; go in peace.

SELECTION XXIV.

JOHN IV. 1–42.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

(Though Jesus himself baptized not, but his disciples,)

He left Judea, and departed again into Galilee.

And he must needs go through Samaria.

Then cometh he to a city of Samaria, which is called

Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her?

The woman then left her waterpot, and went her way into the city, and saith to the men,

Come, see a man which told me all things that ever I did: is not this the Christ?

Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat.

But he said unto them, I have meat to eat that ye know not of.

Therefore said the disciples one to another, Hath any man brought him aught to eat?

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

And many more believed because of his own word;

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

SELECTION XXV.

JOHN IX. 1-38.

AND as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind.

And it was the sabbath day when Jesus made the clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

And they asked them, saying, Is this your son who ye say was born blind? How then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind:

But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Therefore said his parents, He is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

Then said they to him again, What did he to thee? how opened he thine eyes?

He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

We know that God spake unto Moses: as for this fellow, we know not from whence he is.

The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

If this man were not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him.

SELECTION XXVI.

JOHN XIV.

LET not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

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SELECTION XXVII.

John xv.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

And ye also shall bear witness, because ye have been with me from the beginning.

SELECTION XXVIII.

John xvi.

These things have I spoken unto you, that ye should not be offended.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

And these things will they do unto you, because they have not known the Father, nor me.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and ye see me no more;

Of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come.

He shall glorify me : for he shall receive of mine, and shall show it unto you.

All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall show it unto you.

A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father?

They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy.

. . . . . .

And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Jesus answered them, Do ye now believe?

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

SELECTION XXIX.

JOHN XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth; thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

SELECTION XXX.

John xviii.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Then the band, and the captain, and officers of the Jews, took Jesus, and bound him,

And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him?

Peter then denied again; and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

Pilate then went out unto them, and said, What accusation bring ye against this man?

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

SELECTION XXXI.

JOHN XIX.

THEN Pilate therefore took Jesus, and scourged him.

And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

And said, Hail, King of the Jews! and they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid;

And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

Pilate answered, What I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high-day,) besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs:

But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

And again another Scripture saith, They shall look on him whom they pierced.

And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pounds weight.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

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SELECTION XXXII.

John xx.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

For as yet they knew not the Scripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre,

And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

SELECTION XXXIII.

JOHN XXI.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, for he was naked, and did cast himself into the sea.

And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caught.

Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

Peter, seeing him, saith to Jesus, Lord, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

This is the disciple which testifieth of these things. and wrote these things: and we know that his testimony is true.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

SELECTION XXXIV.

Romans XII.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another;

Not slothful in business; fervent in spirit: serving the Lord;

Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of saints; given to hospitality.

Bless them which persecute you: bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

SELECTION XXXV.

1 CORINTHIANS XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

SELECTION XXXVI.

JAMES I. 1–12.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord.

A double-minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted:

But the rich, in that he is made low: because as the flower of the grass he shall pass away.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Blesseth is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

SELECTION XXXVII.

James i. 13–27.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

For the wrath of man worketh not the righteousness of God.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

SELECTION XXXVIII.

JAMES III. 1–18.

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Doth a fountain send forth at the same place sweet water and bitter?

Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

◆

SELECTION XXXIX.

1 John ii. 1–17, 28, 29.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And hereby we do know that we know him, if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

He that saith he abideth in him ought himself also so to walk, even as he walked.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I write unto you, little children, because your sins are forgiven you for his name's sake.

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one.

I write unto you, little children, because ye have known the Father.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

. . . . .

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

BIBLE STORIES.

THE FAVORITE SON.

GENESIS xxxvii. 1–22.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed:

For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem.

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

And they said one to another, Behold, this dreamer cometh.

Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

JOSEPH SOLD INTO EGYPT.

Genesis xxxvii. 23-36; xxxix. 1-6.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colors that was on him;

And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.

JOSEPH IN PRISON.*

GENESIS xxxix. 21 – 23; xl. 1 – 23.

BUT the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.

And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

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* Joseph, being falsely accused of crime, is cast into prison.

The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: The three branches are three days:

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

And Joseph answered, and said, This is the interpretation thereof: The three baskets are three days:

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

And he restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand:

But he hanged the chief baker: as Joseph had interpreted to them.

Yet did not the chief butler remember Joseph, but forgat him.

PHARAOH'S TWO DREAMS.

GENESIS xli. 1-36.

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

And, behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow.

And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the other kine upon the brink of the river.

And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

And, behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

And, behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow:

And, behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness:

And the lean and the ill-favored kine did eat up the first seven fat kine:

And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

The seven good kine are seven years; and the seven good ears are seven years; the dream is one.

And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt:

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

JOSEPH GOVERNOR OF EGYPT.

Genesis xli. 37–44, 46–49, 53–57.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls.

And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And the seven years of plenteousness, that was in the land of Egypt, were ended.

And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

"SPIES" FROM CANAAN.

GENESIS xlii. 1-28.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

And Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

And they said unto him, Nay, my lord, but to buy food are thy servants come.

We are all one man's sons; we are true men; thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come.

And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

And he put them altogether into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God:

If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

And they knew not that Joseph understood them; for he spake unto them by an interpreter.

And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

And they laded their asses with the corn, and departed thence.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

JACOB'S LAMENT FOR HIS CHILDREN.

GENESIS xlii. 29 – 38; xliii. 1 – 14.

AND they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

And we said unto him, We are true men; we are no spies:

We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

And the famine was sore in the land.

And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

If thou wilt send our brother with us, we will go down and buy thee food:

But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with *you*.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

For except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:

And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

Take also your brother, and arise, go again unto the man:

And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

JOSEPH'S FEAST TO HIS BRETHREN.

Genesis xliii. 15–34.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

And the man did as Joseph bade; and the man brought the men into Joseph's house.

And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

And said, O sir, we came indeed down at the first time to buy food:

And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they answered, Thy servant, our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

And he washed his face, and went out, and refrained himself, and said, Set on bread.

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

JUDAH'S SPEECH BEFORE JOSEPH.

Genesis xliv.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses.

And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words.

And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack.

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; (for he was yet there;) and they fell before him on the ground.

And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother?

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

And our father said, Go again, and buy us a little food.

And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

And thy servant my father said unto us, Ye know that my wife bare me two sons:

And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord: and let the lad go up with his brethren.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

"I AM JOSEPH, YOUR BROTHER."

GENESIS xlv.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye ; lade your beasts, and go, get you unto the land of Canaan ;

And take your father and your households, and come unto me : and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Now thou art commanded, this do ye ; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Also regard not your stuff ; for the good of all the land of Egypt is yours.

And the children of Israel did so : and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

To all of them he gave each man changes of raiment ; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

And to his father he sent after this manner ; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed : and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

And they told him all the words of Joseph, which he had said unto them : and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

JACOB'S JOURNEY TO EGYPT.

Genesis xlvi. 1–7, 28–30; xlvii. 1–10.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

And he took some of his brethren, even five men, and presented them unto Pharaoh.

And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob, How old art thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

And Jacob blessed Pharaoh, and went out from before Pharaoh.

GOLIATH, CHAMPION OF THE PHILISTINES.

I. Samuel xvii. 1-19.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

And he had greaves of brass upon his legs, and a target of brass between his shoulders.

And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

And David was the youngest: and the three eldest followed Saul.

But David went and returned from Saul to feed his father's sheep at Bethlehem.

And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

DAVID THE SHEPHERD BOY.

I. Samuel xvii. 20 – 37.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

For Israel and the Philistines had put the battle in array, army against army.

And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

And David said, What have I now done? Is there not a cause?

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

DAVID THE CHAMPION OF ISRAEL.

I. Samuel xvii. 38–51, 53–58.

And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

And the king said, Inquire thou whose son the stripling is.

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

DAVID AND JONATHAN.

I. SAMUEL xviii. 1 – 9, 14 – 16; xix. 1 – 7.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

And Saul eyed David from that day and forward.

And David behaved himself wisely in all his ways; and the Lord was with him.

Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

But all Israel and Judah loved David, because he went out and came in before them.

And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good:

For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain.

And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

JONATHAN'S TOKEN TO DAVID.

I. Samuel xx. 1–11, 13–23, 35–42.

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.

If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

Therefore thou shalt deal kindly with thy servant;

for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

And Jonathan said, Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

Then Jonathan said to David, To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

And I will shoot three arrows on the side thereof, as though I shot at a mark.

And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth.

But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away.

And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

But the lad knew not any thing: only Jonathan and David knew the matter.

And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

NABAL'S OFFENCE.

I. Samuel xxv. 1–13.

And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

Now the name of the man was Nabal, and the name of his wife Abigail; and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

And David heard in the wilderness that Nabal did shear his sheep.

And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel.

Ask thy young men, and they will shew thee. Wherefore let the young men find favor in thine eyes;

for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master.

Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

So David's young men turned their way, and went again, and came and told him all those sayings.

And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

ABIGAIL'S PEACE-OFFERING.

I. Samuel xxv. 14–21, 23–28, 30–33, 35–38.

But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.

And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

Let not my lord, I pray thee, regard this man of

Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days.

And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.

And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me:

And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

And it came to pass about ten days after, that the Lord smote Nabal, that he died.

GOOD FOR EVIL.

I. Samuel xxvi. 1–18, 21–25.

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

David therefore sent out spies, and understood that Saul was come in very deed.

And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of a hill afar off; a great space being between them:

And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed.

And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

Then Saul said to David, Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

DAVID'S SIN, AND NATHAN'S PARABLE.

II. Samuel xi. 14-17, 26, 27; xii. 1-7, 9, 10, 12-23.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

The rich man had exceeding many flocks and herds:

But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die:

And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

SOLOMON'S VISION.

I. Kings ii. 1–4, 12; iii. 5–15.

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

I go the way of all the earth: be thou strong therefore, and shew thyself a man;

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart;

so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days.

And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

And Solomon awoke; and, behold, it was a dream.

SOLOMON'S WEALTH AND WISDOM.

I. KINGS iv. 20–30, 32–34.

JUDAH and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl.

For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

And he spake three thousand proverbs: and his songs were a thousand and five.

And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

QUEEN OF SHEBA'S VISIT.

I. Kings x. 1–27.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

And Solomon told her all her questions: there was not anything hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the

Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

Besides that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays.

And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for wisdom.

And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year.

And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

"THE LORD, HE IS GOD."

I. Kings xviii. 17-39.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

NAAMAN THE SYRIAN LEPER.

II. KINGS v. 1-16, 20-27.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants: and they bare them before him.

And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men servants and maid servants?

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

THE ROYAL FEAST.

ESTHER i. 1–21.

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces,)

That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:

When he shewed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

Where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble.

And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:)

What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor, both to great and small.

And the saying pleased the king and the princes; and the king did according to the word of Memucan.

ESTHER THE YOUNG QUEEN.

Esther ii. 1, 2, 4–8, 15–20.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

Esther had not yet shewed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

HAMAN'S REVENGE.

ESTHER ii. 21 – 23; iii. 1 – 6, 8 – 15.

IN those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

THE JEWS' LAMENT.

ESTHER iv. 1 – 17.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

THE GOLDEN SCEPTRE.

ESTHER v. 1-14.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

Then answered Esther, and said, My petition and my request is;

If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

THE MAN WHOM THE KING DELIGHTETH TO HONOR.

ESTHER vi. 1 – 14.

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles; and they were read before the king.

And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, keepers of the door, who sought to lay hand on the king Ahasuerus.

And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?

And Haman answered the king, For the man whom the king delighteth to honor,

Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown-royal which is set upon his head:

And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor.

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

ESTHER'S PETITION.

ESTHER vii. 1 – 10.

So the king and Haman came to banquet with Esther the queen.

And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

"LIGHT AND GLADNESS, JOY AND HONOR."

Esther viii. 1–17.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

And said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:

For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.

Upon one day in all the provinces of the king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar,

The copy of the writing for a commandment to be given in every province was published unto all the people, and that the Jews should be ready against that day to avenge themselves on their enemies.

So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

The Jews had light, and gladness, and joy, and honor.

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

FOUR CAPTIVES OF JUDAH.

Daniel i. 1–21.

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

Children in whom was no blemish, but well-favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar;

and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

Thus Melzar took away the portion of their meat, and the wine that they should drink: and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

And Daniel continued even unto the first year of king Cyrus.

NEBUCHADNEZZAR'S DREAM.

DANIEL ii. 1-18.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said,

There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

THE SECRET REVEALED.

Daniel ii. 19–48.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him: I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

THE IMAGE OF GOLD.

DANIEL iii. 1 – 18.

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews.

They spake and said to the king, Nebuchadnezzar, O king, live for ever.

Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

THE FIERY FURNACE.

DANIEL iii. 19 – 30.

THEN was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

BELSHAZZAR'S FEAST.

DANIEL V. 1 – 16.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

THE HAND WRITING ON THE WALL.

DANIEL V. 17–31.

THEN Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another: yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar, thy father, a kingdom, and majesty, and glory, and honor:

And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain.

And Darius the Median took the kingdom, being about threescore and two years old.

DANIEL IN THE LIONS' DEN.

DANIEL vi.

It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions.

And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever.

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you.

I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

PAUL'S SPEECH AT MARS' HILL.

Acts xvii. 13 – 34.

But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and

Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

(For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

So Paul departed from among them.

Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

THE UPROAR AT EPHESUS.

ACTS xix. 21–41.

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

And the same time there arose no small stir about that way.

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen:

Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

And when Paul would have entered in unto the people, the disciples suffered him not.

And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

And when he had thus spoken, he dismissed the assembly.

CONSPIRACY AGAINST PAUL.

Acts xxiii. 1-35.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

And they that stood by said, Revilest thou God's high priest?

Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

And they were more than forty which had made this conspiracy.

And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:

And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

And he wrote a letter after this manner:

Claudius Lysias unto the most excellent governor Felix sendeth greeting.

This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

And when I would have known the cause wherefore they accused him, I brought him forth into their council.

Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

On the morrow they left the horsemen to go with him, and returned to the castle:

Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

PAUL APPEALS UNTO CÆSAR.

Acts xxv. 1 – 12.

Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

Then the high priest and the chief of the Jews informed him against Paul, and besought him,

And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither.

Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

And when he had tarried among them more than ten days, he went down unto Cesarea: and the next day sitting on the judgment seat commanded Paul to be brought.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

PAUL'S SEA VOYAGE TOWARD ROME.

Acts xxvii. 1–20.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone:

And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lasea.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is a haven of Crete, and lieth toward the southwest and northwest.

And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

But not long after there arose against it a tempestuous wind, called Euroclydon.

And when the ship was caught, and could not bear up into the wind, we let her drive.

And running under a certain island which is called Clauda, we had much work to come by the boat:

Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

And we being exceedingly tossed with a tempest, the next day they lightened the ship;

And the third day we cast out with our own hands the tackling of the ship.

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

TEMPEST AND SHIPWRECK.

Acts xxvii. 21–44.

But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

For there stood by me this night the angel of God, whose I am, and whom I serve,

Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms.

Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

Then the soldiers cut off the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

Wherefore I pray you to take some meat; for this is for your health: for there shall not a hair fall from the head of any of you.

And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.

Then were they all of good cheer, and they also took some meat.

And we were in all in the ship two hundred threescore and sixteen souls.

And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoised up the mainsail to the wind, and made toward shore.

And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land;

And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

PAUL AT ROME.

ACTS xxviii. 1-16, 30, 31.

AND when they were escaped, then they knew that the island was called Melita.

And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

And he shook off the beast into the fire, and felt no harm.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius: who received us, and lodged us three days courteously.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

So when this was done, others also, which had diseases in the island, came, and were healed:

Who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

And landing at Syracuse, we tarried there three days.

And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli;

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

. . . . . .

And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

FROM

PAUL'S LETTER TO THE CORINTHIANS ON THE RESURRECTION.

I. Corinthians xv. 35–50, 53–57.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

. . . . . .

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

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